

Side Sheet A. C. 173
DECLARATION
OF THE PRINCIPALL
POINTES OF CHRISTIAN
Doctrin,

GATHERED OVT OF
diuerse Catechismes,

AND
SET FORTH BY THE
*English Priests dwelling in
Tournay Colledge.*



AT PARIS,
By SEBASTIEN CRAMOISY,
Printer to the King.

M. DC. XLVII.

OF THE PRINCIPAL

OF THE PRINCIPAL

OF THE PRINCIPAL

OF THE PRINCIPAL

EMINENTISSIMO

PRINCIPALI

IULIO CARDINALI

MAZARINO.

NON diu quarendus
fuit huic libello Pa-
tronus, Eminentiissi-
me Cardinalis, cum nec sub alie-
rius nomine cum prodire in lucem
oporteret, quam illius cuius libe-
ralitati ortum suum acceperam
referret, nec nobis fas esset nostros
qualescunque labores alteri cui-

ā ij

EPISTOLA.

rentem, res ipsa per se postulare
visa est, ut illi potissimum nuncuparetur, qui tam sublimem in
Ecclesiâ principatum obtinens,
acerrimus esset eiusdem fidei propugnator. Patere igitur Eminen-
tissime Cardinalis, ut nominis
vestri patrocínio gaudeat, eúmque
pro solitâ benignitate in quale-
cunque obsequij nostri argumen-
tum accipe, unâ cum assiduís vo-
tis precibúsq; ardentissimis quas
pro Eminentia vestrá offerre
indies non desinunt.

Eminentia vestra

Humillimí & obsequentissi-
mi serui Sacerdotes Angli
Collegij Tornacensis.

A

TABLE OF THE LESSONS.

Lesson I.	O F God. page 1.
II.	Of the mystery of the blessed Trinity. 15
III.	Of the creation of the world. 23
IV.	Of Man. 28
V.	Of mans duty towards God. 37
VI.	Of Originall Iustice. 44
VII.	Of Originall sinne. 53
VIII.	Of the Redemption of Man. 62
IX.	Of the Incarnation of Iesus Christ. 65
X.	Of the Church. 79
XI.	Of a Christian. 87
XII.	Of Faish. 110
XIII.	Of the Creed. 117
XIV.	Of Hope. 167
XV.	Of the Pater noster. 170
XVI.	Of Charitie. 190
XVII.	Of the Decalogue, or ten Commandements. 199

A Table of the Lessons.

XVIII.	Of the Commandements of the Church.	296
XIX.	Of the three Evangelicall counsell.	308
XX.	Of the Foure Morall or Cardinall Vertues.	320
XXI.	Of the State of Grace.	332
XXII.	Of Sinne.	347
XXIII.	Of the seven Sacraments.	368
XXIV.	Of Baptisme.	378
XXV.	Of Confirmation.	385
XXVI.	Of the holy Eucharist.	398
XXVII.	Of Penitence.	414
XXVIII.	Of Extreme unction.	491
XXIX.	Of Order.	497
XXX.	Of Matrimony.	512
XXXI.	Of God his uicall assistant grace.	520
XXXII.	Of Praier.	532
XXXIII.	Of Mentall Praier.	539
XXXIV.	Of praying to Saints.	545
XXXV.	Of the Ave Maria.	558
XXXVI.	Of the Sacrifice of Masse.	571



A
DECLARATION
OF THE PRINCIPALL
Pointes of Christian
Doctrine.

LESSON I.

Of God.

1. *Where were all these men
that we see in the world,
and what did they doe,
before they were conceived in their
Mothers wombs?*

They were no where, and they
were nothing, and therefore they
could doe nothing.

2. *Who made them to be?*

Their fathers and mothers, who
likewise were made to be by

A

other fathers and mothers, vntill Adam and Eue, who were the first man and woman that euer were.

3. *And who made Adam and Eue to be?*

God allmighty, who made all things, and after all the rest made Adam of earth, and Eue of a ribbe of Adam his side.

4. *How doe you know that Adam did not make himselfe?*

Because that which is made, must be made by something, for as I sayed before, nothing can do nothing: but Adam before he was made, was nothing, and therefore he could not make himselfe. And the same reason doth shew that the first of euery kinde of all creatures in the world, and the world it selfe, did not make themselues, but were all made by a thing, which was something before; that is by God allmighty.

of God.

3

5. *Who made God allmighty to be?*

God was from all eternity, and hath no beginning, and therefore cannot be made for nothing can be made to be, vnlesse it once were not in being it selfe, that so it might be made, as was man and all thinges else but God, before he created them.

6. *How do you know that God was euer?*

Because our faith doth assure vs thereof, and so likewise doth reason. For, if once God had not bee, there had then been nothing at all: which supposed, it evidently would follow, that there could neuer haue bee anything, seeing that something cannot be made by nothing. Wherefore since that there are so many thinges, it followeth, that that thing which made the first of every kinde, was it selfe from all eternitie.

7. Wherefore doth it follow, that he who made the first of every kinde, must needs be God?

Because, seeing that nothing hath power to make it selfe, it followeth that every creature must needs haue a maker of another more powerfull kinde then it selfe, vntill it comes at last to something, which is more powerfull then all kindes of things that are made, and that is God. Besides, nature it selfe doth teach vs that the maker of all things is God; for in all our dangers and misfortunes we do naturally call vpon him who made vs: and so all sortes of people are agreed that he is God. Moreover the beauty of this created world, doth teach vs as much: for as when we see a faire house well buile, we iudge that it was made by some excellent architect, so

of God.

5

when we see the beauty of this world, the order of creatures, the variety of times and seasons, we gather from thence the greatness and wisdom of him who made it; and that he can be no other but God, as our author
8. *How do you know that God is almighty?* A: *vidgimile 2i bod*
Because seeing that whatsoever can be made, and is not, cannot make it selfe; but must be made by God, it followeth that God can make all things that can be made; which is as much as to say, that he can absolutely make all things; for that which cannot be made, is nothing. Again, seeing that nothing can be done, but what is done by something, and whatsoever is something, is made by God to be something, it followeth that God doth give power to do all things that are

A iij

Lesson 1.

done, or can be done, and consequently that he him selfe can doe whatsoeuer can be done; for cleare it is, that who giueth power to doe any thing, hath in himselfe power to doe the same, since that nothing can giue, what it hath not it selfe. And so you see that God is allmighty: for that thing is allmighty, which can make all thinges, and doe all thinges. And for this reason also we must grant, that God hath in himselfe the perfections of all thinges.

9. *As God is the maker of all thinges, is it not he also who conserueth all thinges in being, when they are made?*

Yes: for as nothing can make it selfe, no more can any thing conserue it selfe; because conseruation of a thing, is a continuall giueing of that being to a thing, which it receaued at its first

making; and so no lesse power is required to keepe a thing in being, then is necessary to giue its first being to it.

And because it belongeth to him, who maketh a thing of nothing, to giue limits both to the being, and to the power of the thing he maketh, which is done by prescribing its end, and by laying downe in particular all the chaine of actions that euer it shall doe, it followeth that no creature shall doe any action at all, but only that which God having first particularly foreseen, doth ordaine or permit it to doe, and consequently, that his eternall decrees, do concur to the doing of every action: on whom also the being of all actions doth depend, both in their continuation, and in their beginning. And so it is cleare that God is the

Author of all our actions, by
 giuing them existence, as well as
 of our being: as the Architect,
 who by ouerseeing the building,
 diath influence into euery parti-
 cular of a house, doth build the
 house more truly, then the worke-
 men, by whose meanes those
 thinges are executed, which he
 ordaineth about it. So that God
 in fine is both the maker of all
 thinges, the keeper of all thinges
 in being, and also the chiefe doer
 of all thinges.

10. *As God is the chiefe doer,
 and maker of all thinges, so doe
 you not also beleeue, that he seeth,
 and knoweth, all thinges what-
 soeuer?*

Yes vndoubredly, for we ac-
 count him but very simple, who
 knoweth not what he doeth
 himselfe. God therefore not on-
 ly giuing vs the power, but euen

of God.

9

also doing all our actions with
vs much more then our selues,
he must needs know farre bet-
ter then our selues, what we doe.
And so you see, that God know-
eth all and euery thing that is
done, great and little, to the num-
ber of the thoughts of men and
Angells, to the diuision of dust
and sandes; yea he knoweth
whatsoever can be done or
made; yea though it nether be
done or made, nor euer to be
done or made. And because he
doth not only know, but also
setteth on worke the causes of
all thinges, cleare it is, that all
thinges are done by his disposi-
tion and gouernment, and conse-
quently that he is the gouernour
of all thinges, in the world.

10. If God then be the chiefe Au-
thour and principall cause of all our
actions, doth it not follow from

AV

*thence, that he is also the cause and
Author of our sinnes?*

No : for sinne is but a want
and defect of our doing , or
rather a misdoing , or missing to
doe : wherefore , as in a scriuener
the writeing proceedeth chiefly
from the scriuener , but the ill
writeing by blotting or blurring
proceedeth from the fault of the
pens ill slit , bad fashion , or
foulenesse : so in like manner , all
mans actions proceed chiefly
from God ; but sinne , which is the
ill doing them , proceedeth
meerly from some defect in man
himselſe , and not from God at all.
For as cold cannot proceed from
heate , nor drinessse from water , so
the missing to doe , and want of
goodnesse , cannot spring from
the author of doing and foun-
taine of goodnesse.

12. *But what now finally is this*

God, who both maketh and knoweth all thinges, and was himselfe from all eternity?

This is a question we can not answer fully, vntill we come to enioy him in heauen, where we shall see him clearely. Here vpon earth we know him but imperfectly, for he is not like vnto any thing, which can be seen by the eie of man, or framed by humane fantasie.

13. *What then must we conceiue him to be?*

We must conceiue him to be a spirituall substance, hauing his being from himselfe, most single, incomprehensible, omnipotent, immutable, remaineing allwayes in the same state without any alteration at all, omniscient, infinitely wise, and infinitely good, eternall without all beginning or end, who dependeth of nothing.

hath need of nothing , and by whom all things were created, and on whom all things both in heauen and earth depend.

14. *Where is God his chiefe and proper mansion place?*

Although we conceiue God to be chiefly in heauen, because he doth there chiefly manifest the greatnesse of his glory vnto the blessed; yet you must know, that he is euery where, not only by his power, but also by his presence, and essence.

14. *What do you meane by Gods being euery where, by power, by presence, and by essence?*

God is euery where by power; as is the king in his kingdome; where by his lawes and officers, he is morally present in his whole kingdome, and obeyed by his subiects: and so God conserueth euery thing and doeth all that is

done in feuerall partes of the world, sinne onely excepted, as we saied before. He is euery where by presence, as is the king in his chamber, by his personall being there: and so he seeth all that which is in the world, as the eie seeth that which is before it. And finally he is also euery where by essence, as is the king in his throne, where with his body he filleth vp the whole place. God is also sayed to be particularly present with the iust by grace, with the blessed by glory, and with the very damned in hell by iustice.

16. *Must we beleue that there is but one God?*

Yes; as there is but one sunne in the world, one king in a kingdom, one soule in a body, so is there but one God in heauē, who gouerneth the whole world.

And thereason of it is, because, he who is absolutely soueraine, cannot haue any thing distinct from himselfe as a companion equall to himselfe; for absolute souerainty doth signify a superiority aboue all: now God, who hath all perfections, must consequently haue souerainty; for otherwise he would want that perfection which is the chiefe of all. And the notiō of Godhead doth proue that it cannot be otherwise: for if there be two Gods, ether both of them haue all being, that is, do possesse being in its full latitude and perfection, or one hath it so, and the other not; if both haue all being in its full latitude and perfection, then there cānot be any kynd of being in the one, which is not in the other, whereby they may differ in their beings; and if they do not

of God.

15

differ in their beings, they must needs haue one and the selfe same being, and so they cannot be two thinges, but one and the selfe same thing, for thinges are multiplyed by different beings. If one hath all being and the other not, this second cannot be God, who is being it self, and so must needs possesse all being in its full latitude and perfection.

LESSON II.

Of the mysterie of the
blessed Trinity.

1. **W***As God then solitarie, and
all alone before the creation
of the world?*

No: he was from all eternity
the most sacred company of the
blessed Trinity: for as he is the

cause of all fruitfulness in creatures, so is he first of all most fruitfull within himselfe, in regard of his fecundity both in his vnderstanding, and in his will; and therefore although there were no more thinges but himselfe, and he himselfe was but one thing, yet this one thing was allwayse existent with three diuine personalities. And this is that which we call the mysterie of the blessed Trinity and vnity of God.

2. *How can this be?*

It is a thing which we cannot comprehend, for as God himselfe is incomprehensible to vs, so is all that which is in God, and particularly this mysterie of the most blessed Trinity.

3. *Is there no example to helpe vs to conceiue this mysterie?*

Yes, it may in some sort be

Of the blessed Trinity. 17

exemplified in a fountaine, which
produceth a river, and the river
and it together a lake : for the
lake, the river, and the fountaine,
are distinguished from one an-
other, and yet the water by
which they are all constituted, is
one and the same, in euery one
of them.

4. *What then meaneth the myste-
rie of the unity and Trinity of God?*

It meaneth that in God there
is only one diuinity, or, as we say,
essence and diuine nature, which
neverthelesse is in three diuine
persons, who are called Father,
Sonne, and holy Ghost, and so
there is but one God, and euery
Person is truly that one God.

5. *Wherefore are the Father, the
Sonne, and the holy Ghost, three
distinct persons?*

Because they haue three distinct
notions; for though the being of

the Godhead be most single and indiuisible, and consequently the selfe same in all three; yet the manner of this being is not the same, but each one hath his speciall manner of being, which cannot be common to the rest. For the Father is the fountaine from whence the other two persons do proceed, and he hath no source himselfe to proceed from, and therefore he produceth, but is not produced. The Sonne proceedeth from the father, and only from him. The holy Ghost proceedeth both frō the Father and the Sonne. And hence it ariseth that the three persons are distinguished (though not diuided) one from another; and therefore though we cannot say, that the Godhead of the Sonne proceedeth from the Godhead of the Father, or the Godhead of the

of the blessed Trinity. 14
holy Ghost, from the Godhead
of the Father and the sonne; yet
we are bound to believe, that the
person of the sonne proceedeth
from the person of the Father,
and the person of the holy Ghost
from the persons of the Father
and the sonne.

6. *How doth the sonne proceed
from the father?*

He is not made, nor created,
but begotten of his fathers owne
substance by his vnderstanding.
For the father knowing himselfe
by an infinite knowledge, produ-
ceth by his vnderstanding a most
perfect word, or expression of
himselfe, which is his sonne co-
eternall and equall in all thinges
to himselfe, and must needs
possesse the same nature with
him, because he is produced of
his owne substance.

7. *Why is he called his sonne?*

Because his production is a true generation. For as the end of generation in creatures is to make a thing like in nature to that from which it proceeds, so doth the word of the divine vnderstanding produced through the force of the fathers intellectuall nature, by the manner of its production naturally expresse the thing which is vnderstood, which is God the father himselfe.

8. *Hath God the father but one sonne begotten of his owne substance?*

No; nether can he haue any more then one: for it is otherwise in God, then in men; because no man can giue all that he himselfe is, to any sonne, and therefore he may haue many children; but God allmighty doth giue his owne substance so perfectly to his sonne by generation, as that he giueth him all that is in him.

of the blessed Trinity. 21

selfe, and can be communicated;
in so much that there remaineth
nothing to be giuen by way of
generation to any other.

*9. How doth the holy Ghost proceed
from the father and the sonne?*

He doth proceed from them
both, as frō one only source, and
not as made, or created, nor as
begotten, but produced through
the will by an ineffable way,
which diuines rearme *Spiration*.

10. What is Spiration?

It is a breathing or impulse of
the will, by which it expresseth
its affection: for the father louing
his sonne infinitely, as being his
only begotten, and the sonne his
father, as the fountaine from
whom he proceedeth, they pro-
duce a mutuall bond of loue,
whereby the father and sonne
are ineffably linked together: and
this is the holy Ghost, the third

person of the blessed Trinity; eternall God, and equall to both the other two persons.

11. *Why are these three persons one only God?*

Because they haue one selfe same essence, one selfe same power, one selfe same wisdom, one selfe same goodnesse, one selfe same vnderstanding, and one selfe same will.

12. *Did then all these three diuine persons create the world?*

Yes, for all three hauing from all eternity the same power, the same will, and the same vnderstanding, whatsoeuer is done out of God by one, is done by all.

LESSON III.

Of the creation of the
world.

1. *OF what did God make the
world?*

Of nothing.

2. *With what did he make it?*

With his word alone.

3. *Had not he then need of some
instruments to make it withall?*

No, for his power is so great and
so infinite, as that he can, not only
make what he will, but allso in
what manner he will.

4. *Was there an infinite power
required to create the world?*

Yes, for the harder a thing is
to be done, the more force is re-
quired to the doing of it; and
the more remote a thing is from

the end to which it is to be moved, the more force is required to moue it thither : and therefore seeing that to create , is to make a thing of nothing, and that betwixt nothing and something there is an infinite distance, it followeth that creation requireth an infinite force or power in him who createth.

5. *Why did he make the world?*

That his greatnesse and goodnesse might be scene and adored.

6. *By whom would he haue it adored?*

By men and Angells, who only are able to consider the admirable workes of heauen and earth, and by knowing them to loue and praise his goodnesse, who made them for their vse and benefit.

7. *What moued God to create men and Angells? did he want them? or did*

Of the creation of the world. 25
did he get any thing by them?

He did not want them, for seeing he is all goodnesse, he could want no good thing; and for euill, it is not to be desired: nether could he get any thing by them, for he who hath all, getteth nothing. So that he was moued meerely through his owne goodnesse: for being all goodnesse himselfe, he needed no other cause why to do good, then that himselfe by nature is goodnesse: for as it is the nature of heate to make hot, and of cold to coole, so is it the nature of goodnesse to do good.

8. What is an Angell?

An Angell is a spirituall creature subsisting completely by himselfe without a body.

9. What became of the Angells whom God created?

Some of them remained in that

holy estate, wherein they were created, and so were by God his grace established therein, and became happy and blessed for ever. Others kept it not, but wilfully lost it by sinne, and so became Diuells, and are eondemned to euerlasting torment in hell.

10. *How many Angells were there created?*

The multitude of them is so great, as that they exceed all kindes of creatures in the world, both men, beastes, birds, fishes, plants, and all other speciesses of thinges which we see vpon the earth. And they are distinguished into three rankes, which are called Hierarchies: and euery Hierarchie consisteth of three orders, whereof the highest are called Seraphins, and the lowest, Angells; and amongst the highest

Of the creation of the world. 27

Lucifer is held by many to haue been the chiefe of all; who fell through pride, and so although he was the perfectest creature that euer God made, he is now become through his owne fault the most miserable and damned creature of all others. The next to him (as some conceaue) was S. Michaël, who is in nature the perfectest creature of all that enioy God; although both in grace & glorie, the Blessed Virgin doth farre surpasse both him and all the rest.

II. How many men were created at the beginning?

Only one, that is Adam, and out of him Eue the woman was made; from whom afterwards all mankinde did proceed.

LESSON IV.

Of Man.

1. **W***hat is man?*

Man is a reasonable creature made of body , and soule.

2. *Of what was his body made?*
Of the slime of the earth.

3. *Of what was his soule made?*
It was made of nothing.

4. *What is a soule?*

It is a spirituall substance ordained to informe a body , immediatly created by God , endued with vnderstanding , and freewill , whereby man is truly made to gods owne image , and by which also he resembleth the Angells , and differeth from all other mortall creatures.

5. *For what end did he create man?*

That he might know God, and knowing loue him, and louing praise him; for these are the thinges in which man ought to employ his whole life. And his last end is, to enioy him in heauen.

6. *Why hath God made mans body (who is so noble a creature) of so base a substance, as is earth and dust?*

Thereby to abate his pride, and so keepe him humble by the consideration of his extraction.

7. *Wherefore did he make his soule so noble a substance?*

To the end that he might be capable of enioying God himselfe: and also that knowing his owne worth and dignity, to be so farre exceeding all other mortall creatures, his actions should

likewise be answerable, and surpass the actions of all other inferiour creatures.

8. *What goods hath God bestowed upon men?*

Two sorts of goods; some internall, and belonging to the constitution of himselfe, as the three powers of his soule, whereby he is endued with reason; and the five senses of his body, with all the partes belonging to it: others externall, as the heauens and earth, and all the thinges contained in them, which were made for the entertainement, and seruice of man.

9. *Which preuaileth most in man sense or reason?*

For the first seuen yeares, sense hath the whole gouernment of man, but after seuen yeares, reason by little and little beginneth to get strength, and groweth on;

to the age of thirty, the Philosophers not admitting a time of wisdom, and constant iudgement, vntill we come to the standing part of mans life; which is when we leaue growing. Yet she can neuer quite conquer sense, by reason that it is deeply rooted, and accustomed to sway vs, by hauing had at first a long possession ouer reason.

10. *Which ought to sway most with vs, sense or reason?*

Certainely reason, for if man be a reasonable creature (as we haue defined him to be) then reason must be the nature of man, and so to do against reason, were to do against nature, and consequently to sinne. Againe, sense only considereth the present, and so it is apt to precipitate vs into future inconueniences, whereas reason, which forecasteth

what is to come, keepeth vs out of such dangers. Moreouer reason hath one conduct and gouernment through all, and setteth vs in a stable way tending to one incommutable good: whereas sense setteth our hearts vpon vn-certaine goods, and such as may be taken from vs, and so it putteth vs in casuality to be euer grieued; for who looseth what he is in loue with, must needes be grieued according to the measure of his loue.

11. *What becomes of mans body and soule after his death?*

The body returnes againe to earth, of which it was made, as the graues do well testify: the soule retaines its being for all eternity, ether in hell or heauen.

12. *Doth euery soule presently after that it is separated from the body, go immediatly ether to heauen, or to hell?*

No, for some go first to purgatory, before they go to heaven: but those who go to hell, go all immediately thither, as soone as they are separated from their bodies.

13. *Which be those that go immediately to heauen?*

The soules of those that dye in the state of grace, and haue in this life payed all debt due for their sinnes: for these soules whilst they were in their bodies, did loue God aboue all thinges, as being good in himselfe; and therefore they could not choose but also desire to know and see him, whom they loued so much. And this same desire (because it is of an immutable good) remaineth also after death; yea it is then much increased; because the soule hauing no more any distraction by its senses, it is wholly

set vpon that obieſt, and therefore it would be miserable, if it did not obtaine it. But God who is all goodneſſe can not be ſo cruell as to let one be miserable for louing him, and therefore he doth immediately let himſelfe be ſeen vnto him; which is to be in heauen or perfectly bleſſed. And ſo you ſee how thoſe who dye in that happy ſtate, go immediately to heauen.

14. *Which be thoſe, that go firſt to purgatory, before they go to heauen?*

The ſoules of them who dye in the ſtate of grace, and haue not fully ſatiſfied for their ſinnes in this life: for thoſe ſoules at their death, are in ſuch a ſtate, that though they firmly loue God as their greateſt and ſmall good, and ſo are content to forgoe all things rather then offend him mortally; yet their loue is not

pure, because they loue worldly things withall by an inordinate affection, being loath to leaue them, though thereby they know they should see God the sooner. Now soules departing with such affections, are not fit to see God, vntill they be purified from all such drosse; and so they remaine in paine, not being able to attaine that blisse, which they chiefly desire, vntill by suffering they paie what is due to God his iustice, or vntill by the churches helpe, God of his mercy rectifieth them.

15. And which be those unhappy soules that go to hell?

The soules of them, who dye without repentāce in the woefull state of mortall sinne; whereby whilst they liued they did fasten their soules vpon some other object, more then vpon God, from which after their death they

cannot turne themselves to God, for want of gods grace, and so they can not see or enioy God; for how should they enioy that, which they doe not loue? And to be vtterly deprived of hope to see God (who can only comfort the soule, when by death transitory comforts are lost) is to be in the euerlasting torment of hell.

16. *Doth our future life then depend of this present life?*

Yes, all dependeth of performing our duty towards God in this life, whereby those who faile in it, deserue eternall punishment in the next, as contrarywise those who performe it, deserue eternall reward.

LESSON V.

Of Mans Dutie towards
God.

1. *What is the dutie which we owe to Almighty God?*

We are bound to feare, to serue, to honour, and to loue him aboue all things.

2. *Wherefore are we bound to feare Almighty God aboue all things?*

Because he is omnipotent, and so can dispose of vs, as he will himselfe; and because he is omniscient, and so doth see the bottome of our hearts, and sinfull condition; and chiefly because he is our Lord, on whom our saluation dependeth; for we are all inuolued in one heape of perdition, out of which he chooseth

none, but whom he pleaseth; and therefore we ought allwaile to stand in feare of offending him, as not knowing whether we be vessels of his wrath, or mercy. Besides, we are guiltie of sinne, and consequently of eternall damnation, if he hath not pardoned vs; and therefore, he being our iudge, all ought to stand in feare of him, whom they haue offended.

3. *Wherefore are we obliged to serue God aboue all thinges?*

We are obliged to serue him, first, in regard that both for our being, and cōseruation, we wholly depend on him. Secondly in regard that the wages, and recompences, which he reserueth for his seruants, exceede all rewards in the world by an infinite proportion.

4. *Why are we to reuerence and*

Of mans dutie towards God. 39
honour him aboue all thinges?

Because his maiestie, and excellencie, doth infinitely surpasse all thinges in the world, and therefore he is worthie of all honour and respect.

5. Wherefore are we bound to loue God aboue all thinges?

Because God of his owne meere goodnesse, did first vouchsafe to make vs of nothing to be what we are; wherefore if we are bound to loue our parents, who are only God his instruments in making of vs, how much more ought we to loue God? Besides that our parents are not the thousandth part of the causes, which God hath layed from the beginning of the world, for the making of euery man in particular; and so though our parents be our immediate causes, yet there is not one thousandth part of our making

belōging to them, in comparison of what belongeth to God, to whom we owe our selues totally, and of all sides, and from the very beginning. Secōdly because he hath redeemed vs, and suffered death for our sakes, knowing euerie one for whom he suffered; and of so great a nūber excluding none, though neuer so great a sinner; and with such excesse of loue, as that there was not any, for whō alone he would not haue suffered (though there had been no other to suffer for) as freely, as we see he did make the sunne shine on Adam, when he was alone, no lesse then vpon the millions that now be. Thirdly because he hath also conferred on vs by grace, the great dignitie of being his adopted sonns, and heirs to the kingdome of his eternall blisse. Besides all other cōtinuall and innu-

Of mans dutie towards God. 41
merable both temporall and spirituall benefits, which we receiue from him. And lastly, because God is goodnes itselfe, the only true and proper obiekt of loue.

6. Which be the best signes, to know whether we truly loue God or no?

The first and best signe is, if we delight to keepe his commandments. The second, if we delight to thinke and often speake of him, or to conuerse and speake with him by prayer, or to haue him to speake frequently with vs, by our reading pious bookes. The third is, if we desire to see him, when by sicknes he giueth vs warning of his calling us to him by death. The fourth is, if we delight to practise vertue, which is most pleasing to him. And the last, if we finde in our hearts true repentance, and sorrow, for our sinnes committed against him; for so we

ought to doe towards all, whom we truly loue.

7. *Considering all these many strong and conuincing motives, which we haue both to loue, feare, and serue allmightie God; and that by so doing, we are assured of eternall felicitie, as also of eternall torments in hell for the contrarie; whence doth it proceed, that so great a number transgresse, and so few performe their dutie?*

The reason is, for that the Diuill, and our corrupt sensualitie, do so dazle vs with the pleasures, wealth, and honors of this world, as that we do not truly apprehend either our dutie towards God, or the felicitie of heauen, or the woefull miserie of the damned in hell; but (being led away like little children by the present objects of bables, which delight our appetites) we little reflect vpon eter-

Of mans dutie towards God. 43
nall thinges, which are not ob-
uious to our corporall senses.

*8. Why then is Man so seuerely pu-
nished for not performing his dutie
towards God, if sensualitie hath
such power to withdraw him from
it?*

Very deseruedly. First, because
through the merits of Christ
Iesus, we haue sufficient grace
whereby to ouercome this sen-
sualitie, if we will make vse of it.
Secōdly, because allmightie God
bestowed vpon Man so manie
helps and graces, at first when he
did create him, as that he would
not haue been subiect to this sen-
sualitie, if he had not, by his owne
fault, lost part of that, which
God bestowed vpon him, and
weakened the rest.

LESSON VI.

Of originall Iustice.

1. **D***Id God then , at the creating of man , bestow on him anie helps more then we haue at our birth ?*

Yes , he gaue both Adam and Eue , the grace of originall iustice , at the first moment of their creation , with all the goods that flow from it ; whereby as they themselves were perfectly submitted in obedience to allmightie God , so likewise were all things perfectly subiected to them , as well those which were internall , and within themselves , as all other externall creatures : in so much , that they could not reioyce , nor be contristated , nor haue any

other thought, vnlesse they themselves would haue it. And all creatures did obey them so, that man was a greater king, then any Prince now in the world: for the greatest kings now are oftentimes disobeyed; but man in the state of his first innocencie, was so absolute, that no creature could rebell against him, nor would any man haue been disloyall to another.

2. *How did the grace of innocencie worke these great effects in man?*

By making him know God, and loue him aboue all thinges; for you must know, that the first thing represented to his vnderstanding, was Allmighty God finishing the creation of all thinges in him; and that his will embracing the strong motiues of so powerfull an obiekt, did at the same instant loue God most feruently aboue

all things; which act proceeding from the grace of God, and being the first act, that euer tooke possession of his heart newly moulded, and rightly set for this purpose, it could not choose but carry with it towards its beloued object the whole powers of his soule, which then was free from all contrarie dispositions, and so it could not choose but subiect them all vnto it; and consequently he must needs remaine totally subiected to God, as long as he remained in this state; and he could not but remaine in this state, vnlesse he lost it through his owne fault, by destroying that constant inclination of louing God aboue all things, which was now settled in his soule by this happy grace.

3. *But how could this grace, which was in his soule only, worke such*

good effects in his bodie?

The reason of it is, because his corporall cōstitution being fitted to follow the inclination of the soule, this grace of innocency actuated, and encreased that fitnes, which of it selfe it found in the bodie: and so as long as man remained in that state, the bodie could not choose but do that, which it was fitted to, that is, follow the inclinatioⁿ of the soule; wherby all its actions were necessarily to expect the soules operation: and so it could not choose but be preuented by reason; since that the soule it selfe which was to moue the bodie, could do nothing but by reason. And thus you see, how Adam his bodie, being continually by this grace preuented with reason, could not incline to anie thing; before reason gaue it leaue and order,

and so this grace made his verie corporall desires subiect to reason.

4. *What would haue become of man at last?*

He would haue liued in Paradise, without euer being sick, as long as it had pleased God; and at last he should haue been translated into heauen without dying.

5. *How could this be? For seeing that men must eate to grow, and to keepe themselves aline; they could not auoyd, but meats should haue their effect, and so breed diseases.*

If we looke into the cause of sicknes, we shall see, that it proceedeth from some excesse, or defect, which in that state would not haue been, when man had wit and will, to prouide against both. Besides, God almighty had fitted the place of habitation to the man, that there should be
no

Of originall Iustice. 49

no ill aire, or other occasion of harme vnto him. Whence (because wisdom kept him from mischance, & the place from infection) he could not dye but of age ; against which, God had provided the tree of life to preserve him ; & so in conclusion he would haue liued for euer.

6. Was this grace ordained only for Adam ?

No; all his posteritie would haue been indued with the same, deriued from him to all, by their verie birth right; as now we are all, by our verie conception, infected with originall sinne deriued from him : & so all would haue liued in this world most happily, and at last haue been translated to heauen.

7. How could the grace of innocencie, which is immediately in our soule, come to vs by birth from our

50 . . . Lesson VI.

parents, who make only our bodies; and haue nothing to doe with our soule, but leaue that to be made by God alone?

You may easily conceiue this, if you know how children come to be like to their fathers. You must consider then, that Adam his bodie (being designed by God for a soule endowed with originall Iustice) was fitted for the operations of such a soule; and consequently, it was imbued with all such speciall dispositions, as were requisite to make it pliable, and subiect to reason. Now Adam procreating his sonns bodie with the same good dispositions, which his owne body had; and allmightie God (who had promised by couenant the grace of innocencie to all his posteritie, in case that he himselfe did continue in his due obedience) finding those

Of originall Iustice. 51

good dispositions in the childs bodie, as an infallible token of his fathers actuall perseuerance in his first grace, he could not faile to endow, according to his promise, the soule of Adams sonne with the same grace of originall iustice, which his father had. And so, seeing that these good dispositions in the childs body (which were antecedent to the creation of the soule, and proceeded from the like dispositions in its parents) would haue been as a seale of God his couenant with mankinde; it followeth that they would haue drawne by a necessary cōsequence, in vertue of the sayd couenant, originall iustice, euen in to the childe his soule. And so you see, how this first grace was to come to vs from our parents by our generation. And it was most conformable to

reason, that it should come that way: for, as on the one side it was naturall, that Adam should haue made his sonnes bodie like his owne, and consequently disposed in a speciall manner to be subiect to reason; so it was most reasonable, that Almighty God should fitt the soule to the sonnes bodie; which would not haue been, vnlesse he had giuen him a soule apt to loue God aboue all thīges; seeing that the actuall subiection of the bodie to reason, doth proceed from such a disposition in the soule. And so you see how the grace to loue God aboue all thinges (which is commōly called iustice or sanctitie) was giuen to Adam, so as to descend from him vnto his heys, and therefore was called originall iustice, and would haue come vnto vs, who were to be borne to it, as if it were by nature.

LESSON VII.

Of originall Sinne.

1. **H**ow did Adam and Eue
make use of this great
grace?

Very ill; for many are of opinion, that they lost it in lesse then one day.

2. *How did this misfortune befall them?*

Because they did not perseuer in their first loue of God aboue all thinges, but fell from it by disobedience.

3. *What induced our first parents to commit this sinne?*

Eue was induced principally by pride and vanitie; for the Angell (who was become à Diuell by pride) did infect Eue with the

same sinne, that thereby he might make her and Adam companions of his miserie, perswading her, that if she did rebell against God by eating the fruit, which he had forbidden them; they should become greater then they were. And although this was the chiefe motiue, yet two other motiues did also concur: for, by the same act she yeilded to three sinfull suggestions, all which are expressly sett downe in scripture. The first was of gluttonie, *She saw that it was good to eat, and pleasant to behold.* The second was a curiositie of knowing, *You shall know good and euill.* The third was pride, *You shall be like Gods.* And although Adam was not seduced by the Diuell, as Eue was, yet he fell into the sinne of disobedience, by yielding to the perswasions of his wife, being

Of originall Sinne. 55

loath to displease her. And so that which induced Adam to sinne, was a disordinate affectiō towards Eue, choosing to offend God, rather then to contristate her.

4. *What effect did this sinne produce?*

It caused the quite contrarie to that, which Eue pretended. For it did cast both her, and Adam, lower then they were, and made all other creatures rebell against them; and rendred them slaues to their owne passions; it rendred their bodies obnoxious to death, and miserie; their vnderstanding to ignorance; and errors; and their will to malice, and the Diuell. And no wonder; for, if the loue of God was the cause of those good effects in them, the contrarie must needs breed contrarie effects.

5. *What comfort then did there*

remaine for them?

None at all, but God his mercifull goodnesse: for they had no meanes left in themselves, to defend themselves from so manie enemies, or to deliuer themselves from the miserie they were in: they could not deserue so much as that God should take pittie of them: for hauing lost intirely his grace, they had of themselves no power anie more to doe the least good worke, as it ought to be done, not so much, as to praie to God to assist them.

6. This disaster was it to goe no farther, then to Adam, and Eue?

Yes, to their children, and to all their posteritie. For as all the fruits of an ill roote, are ill; and cleare water cannot proceed from a fountaine, which is infected; no more could there be borne of our first parēts, infected

Of originall Sinne. 57

with sinne, anie other but sinners. For Adam his first sinne did not infect him, only as a particular person, but also as the generall roote of all mankind.

7. *Are we all then borne in sinne?*

Yes; for as those who were borne of Adam and Eue, were borne sinners by the infection of their Parents, so were their children likewise for the same reason borne in sinne, and the children of their children; and so it must needs be for all their posteritie to the worlds end. And the reason of this is, because Adam, falling from the loue of God, to loue himselfe more then God (which loue was contrarie to reason) this change in his soule could not choose but worke a great change in his verie bodie, and destroye its former good dispositions, that were fitted to the grace of inno-

cency, by moulding in it others of a contrarie bias. For we see by experience, that our soules operations haue strong effects in our bodies; we see that when we heare good newes, the ioy in our soules maketh our very bodies light and iocund: and when we grieue, the griefe of our soules redoundeth to our bodies, and maketh them dull and heauy. Now then, Adam being changed, not only in his soule, but also in his very bodie; he could not make his sonnes bodie with a better disposition, then his owne bodie had; which was not now disposed to be subiect to reason, but the quite contrarie: for the soule by louing an other thing better then God, carried the bodie along with it, and put it into possession of command against reason; and so it remained in rebellion with its

Of originall Sinne. 59

proper motion independent of reason: which bad disposition, being deriued also to the childs bodie, and being there as a marke of that transgression, which we did all of vs incurre by Adam, it redreth the same bodie, through a necessarie consequence (by reason of Gods couenant with Adam) vncapable of anie other soule, but such as is guilty of that losse, which was inflicted by God vpon Adam, and vpon all his posterity, in case that he did breake his cōmandement. From whence it followeth, that no other soule could be due to such a bodie, as Adam made to his sonne, but such as was deprived of originall iustice. And this is that, which Christians call originall sinne, to witt the missing of grace, or originall iustice, in the child, as proceeding from the

guilt, which we contracted through the fault of our first father, in whom we all sinned. So that the want, or priuation, is particular to euery one, the cause or actuall sinne only in Adam.

8. *But seeing that Adam after his fall did pennance, and began to loue God anew, did he not recouer againe the former good dispositions, as well in his bodie, as in his soule, both for himselfe, and his posteritie?*

No: for this second loue, being preuented with dispositions in man contrarie to it selfe, it could not (according to the ordinarie course of God his prouidence) produce that effect, which the first loue did, that found no such contrarie dispositions, but all thinges fitted to it selfe. Nether can it on the suddaine extirpate those contrarie dispositiōs, but with a great deale of paine and labour, and

Of originall Sinne. 61

neuer wholly, because these affections, and ill dispositions of sensuality, goe before reason, and are in some sort independent of it, infecting the motions of sense, before reason can espye it. And so allmighty God hath most iustly ordained, that these ill inclinations, caused by this inordinate loue, should alwayse remaine in mankinde, as due punishment for his first sinne. And this is that which is called concupiscence; which is an inclination, that draweth our harts to loue our selues more then God, contrarie to the former good disposition, that was in man, by the grace of innocencie. And no wonder, if since the soule cannot be without loue, and hauing lost the loue of God, it runneth after sense, and loueth those thinges which sense proposeth, seeing that sense is the

gate, that openeth the way for
obicets to enter into our soule.

LESSON VIII.

Of the Redemption of man.

1. **D***Id God allmighty abandon
man, in this his most wif-
erable state?*

No: for Adam had no sooner
sinned, but God, moued by com-
passion out of his meere good-
nesse, promised to relieue him by
the meanes of Iesus Christ, who
being to descend from Adam
and Eue (by the blessed Virgin)
was to redeeme mankinde, and
to bruize the head of the serpent,
that is of the diuell, by whom
Eue was seduced.

2. *Did God fullfill this promise
presently?*

Redemption of man. 63

No: he expected foure thousand yeares, or there about.

3. *In what state was the world all that time?*

In the state that the sinne of our first father had put it into.

4. *Were all men then in the state of sinne, and damnation?*

Yes: in so much, that those who were saued, were only some few, in whom God conserued his grace, and a liuely faith of his promise: so that, of the whole world, in Noes time, hardly eight persons were found iust in the sight of God; and presently againe, not fīue men, in fīue cities.

5. *Were the Iewes of the number of those few?*

Not all; but only those, who had a liuely fayth of Iesus Christ, as chiefly the Patriarkes, and Prophets; and some others.

6. *Was all the rest of mankinde damned?*

Yes; except some particulars, whom God did fauour extraordinarily amongst the Gentiles, as *Melchisedec*, *Iob*, and some others. All the rest were vnder the power of the Diuell, who abused them so farre, as to make them adore stones, & beasts, for Gods.

7: *Why did God expect foure thousand yeares before he redeemed mankinde?*

To the end, that men might know the grieuousnesse of sinne, which was committed against him, (seeing that it was the cause of the ruine of so manie soules) and acknowledge the greatnesse of his mercy, and diuine grace, when we looke vpon the miserie from whence he hath deliuered vs by Iesus Christ: and therefore we ought to haue a perpetuall ioy, and acknowledg^ment towards

Redemption of man. 65

God, for that we are borne since the redemption of the world.

8. *How did God allmightie redeeme the world?*

By the Incarnation, & Passion of our blessed Sauour Iesus Christ.

LESSON IX.

Of the Incarnation of
Iesus Christ.

1. *What is meant by the Incarnation?*

It is a wonderfull mysterie, whereby one of the three Persons of the blessed Trinitie, was vnited to our nature, after that it was become mortall, and subiect to miserie by sinne.

2. *Which was that Person?*

The second; that is the sonne.

3. *Why the sonne, rather then anie*

66 *Lesson IX*

other Person of the blessed Trinitie?

Because he came to make vs
sonnes to God; and therefore it
was fitting, that, amongst three
Persons, the sonne should be
chosen, to be our paterne and
example, and as it were our eldest
brother. Besides, wisdom is
appropriated to the sonne; where-
fore (he coming also to be our
master and teacher) it was fitt
that the wisdom of God (that
is the sonne and second Person)
should be chosen for that effect.

4. *Had the other Persons of the
blessed Trinitie no hand in this
mysterie?*

Yes; for the second Person was
incarnated by their will, and by
their operation; although he
only was inuested with our flesh,
and with our nature, remaining
man as we are.

5. *Why was it necessarie that our*

Of the Incarnat. of Christ. 67
redeemer should be both God and
man?

It was necessarie that he should be God, that his obedience, and sufferings, might be of infinite value, as proceeding from such a person: it was necessarie he should be man, because the Godhead could not suffer; besides it was convenient that the same nature, which had offended, should suffer for the offence; and that the same nature should overcome the Diuell, which had been overcome by him; and also that he who came to teach vs how to liue vertuously, should haue the same nature and be composed of flesh and blood as we are, that so we might haue a visible paterne, and one whom we might imitate.

6. Was he in all shinges like to other men?

Yes, excepting only sinne, con-

cupiscence, and ignorance. And so the Apostle sayeth, that he was made to the likenesse of the flesh of sinne; whereby he doth not only except sinne it selfe, but also concupiscence and ignorance; for the flesh of sinne, is not sinne it selfe, but it signifyeth those peruerse dispositions in humane nature, which do incline men to sinne, which are comprehended vnder concupiscence, and ignorance. Yet the Apostle sayeth he was made to the likenesse of the flesh of sinne, in regard that he was subiect to mortality, and to painefull afflictions; which are the direfull effects caused in man at first by sinne.

7. *Had he a father and mother, like other men?*

No: for he was borne miraculously of the blessed Virgin, without hauing a father here

Of the Incarnat. of Christ. 69

vpon earth, as in heauen he had no mother. For his bodie being framed, by the power of the holy Ghost, in the entrails of the blessed Virgin, allmightie God breathed into this bodie, (as he did into Adams) the breath of life in the wombe of his mother.

8. *How long did he liue?*

Thirtie three yeares, and three months, or there aboute.

9. *How did he passe that time here?*

He liued as other men doe, vnlesse that his life was more heaped vp with woes. When he was eight dayes old, he was circūcised, and his tender bodie painefully wounded. After this he is thought to haue been kept in Bethleem, vntill the three kings came out of the East to adore him; vpon which king Herode growing iealous, he fled into Ægypt; and

Herode executed his tyrannie vpon all the children, from two yeares old and vnder in Bethleē, and in all the confines of Bethleem. In Ægypt we must imagine he was provided, as poore people are wont to be in strange countries; yet he remained there for some yeares, vntill the death of Herode. After which, being returned, he liued in Nazareth for feare of Herode his sonne; whence euerie yeare he went to Hierusalē at the solemne feasts, and there was lost by his Parents, at twelue yeares of age; and, after three dayes seeking, found in the midst of the Doctors, astonnishing them with his wise and learned answers. As for the rest of his life, he liued vntill he was thirty yeares old, as a priuate mā, leading an ordinarie course of life in the towne of Nazareth, and

Of the Incarnat. of Christ. 71

other places, without appearing to be more the an ordinarie man, and getting his liuing by working with his owne hands, as a carpenter, vnder S. Ioseph our ladies husband; who for this reason was esteemed his father; and although he was not so, yet beeing married to his mother, he had paternall iurisdiction ouer him, and so he liued obedient both to him, and to his mother.

10. *Why did he liue so prinately?*

To giue vs an example of humilitie, and to shew how those that are to be teachers in Gods church, ought to prepare themselves by an humble and retired life.

11. *What did he doe after he was thirtie yeares old?*

When S. Iohn (the trumpeter of God, that came from the desert) by summoning mankinde to pen-

nance, had sould the march for him towards his eternall fathers worke, for which he was sēt, he was baptized by S. Iohn, and receauing the visible testimonie of the holy Ghost, he made his triall in the desert by a fast of fortie dayes, and fortie nights, and by the tentation of the Diuell; all which he did for our instruction. And then he began to exercise his charge, in gathering of disciples, and in preaching of the veritie of the ghospell by actiōs and words, in prouing it by scriptures, in cōfirming it by miracles, through great contradictiōs and dangers; and at last by effusion of his owne blood, which he shed to maintaine this truth against them, who did contradict it.

12. *What effect had his preaching?*

It had no great effect (as it seemes;) for, all those, whom he had

Of the Incarnat. of Christ. 73

had made his disciples, (at least the chiefe of them) did abandon him at the time of his Passion; and so all that which he had done with so much labour, was in a manner lost in one moment.

13: *How came it to passe that his word was of so small force in his owne disciples?*

Because they had not as yet receiued the fullnesse of grace.

14: *How came it to passe that he had so few disciples, since that he preached the Ghospell both by words, and miracles, to thousands of people?*

Because the holy Ghost was not yet giuen; for the word of the preacher (though excellent and diuine) worketh no effect at all, vnlesse the holy Ghost do enter at the same time into the hearts of them, who heare it, to make them receiue it, and keepe it.

74 Lesson IX.

15. *Was then Christ his preaching fruitlesse?*

No; for first it hath taught vs by experience, that the word of the preacher, is not sufficient; but that we must, besides hearing the preacher, addresse our selues to God, and demand of him his holy spirit, and his grace. Secōdly, the holy Ghost did afterwards reuiue in the hearts of Christ his disciples, all that which he had told them during his life.

16. *In what manner did Iesus Christ dye?*

As his life from the beginning to the end, was full of pouerty, subiection, contradiction, and affliction; so was his death as full of all indignitie, and torment, as humane witt could inuent, and humane nature (keeping the shape of man) indure; yea it was so full of torments, as to indure the,

Of the Incarnat. of Christ. 73

surpassed the strength of humane nature: yet it was such, and in that manner, as he himselfe made choice of, and as he himselfe had foretold by the Prophets, without omitting anie of the circumstances, which they pointed out verie particularly, as the crosse, the nails, whips, the two theeves, and others.

17. He dyed then freely and willingly?

Yes; in so much, that although the Iewes had often attempted to take him, yet they could neuer doe it, vntill he himselfe permitted it, by deliuering himselfe into their hands, that he might dye at the very houre, which his father had ordained.

18. Why was it necessarie for him so dye?

That he might accomplish the last worke necessarie for the re-

redemption of mankind: for such was his fathers will, as that, all which he had done and suffered during his life, had not been sufficient, if he had not also shed his precious blood for vs vpon the crosse, in order to his fathers sentence, who ordained for the satisfying of his diuine iustice, that his only sone should destroy our spirituall death, by his owne corporall death: and although the least action he did, was of it selfe sufficient, so that (all his actions being of infinite value) no more had been necessary, if his father had not ordained it otherwise for our greater good; yet his loue was so great towards man, that he himselfe did reioyce, that his father had ordained him to suffer death it selfe for our redemption.

19. *Was it sufficient that he dyed?*

No; for as he dyed to destroy

Of the Incarnat. of Christ. 77
our death, so it was necessary, that
he should rise againe from death
to life, to communicate his owne
diuine life to vs, and also to con-
firme vs in hope, by considering,
that as our head is risen, so shall
we rise, who are his members.

20. *Who did raise him againe from
death to life?*

The scripture telleth vs, that
his father did raise him againe to
life, and also that he did raise
himselſe.

21. *Why is his father said to haue
raised him againe from death to
life?*

Because, as he is his father, he
is the fountaine, and source of
all his glorious and diuine life,
from whence all life is deriued.
And the father is said to doe it,
because it belongeth to the fa-
ther to giue life to his sonne.

22. *How did the sonne raise*

himselfe from death?

By the power of his diuinitie, which remained alwayes hypostatically vnited to the flesh he had taken, without being separated at anie time, either from his bodie, or soule; by vertue of which vnion, eternall life was due both to his bodie and soule; because the word, to whom they were vnited, is immortall: in so much, that our Sauour could not haue dyed at all, if God had not granted it to him through a particular dispensation, for mans saluation.

23. How did he communicate life to men, through the vertue of his Resurrection?

By giuing them the holy Ghost (his owne diuine spirit) not long after that he had raised himselfe from death; and much more afterwards, vpon the day of Pen-

recost, when his Resurrection being fully accomplished, by being seated at the right hand of his father, he sent the holy Ghost downe to them in a visible forme.

LESSON X.

Of the Church.

1. *Why was the holy Ghost sent into the world?*

To render the disciples of Iesus Christ perfect, and to begin in them his mysticall bodie.

2. *What perfection did he give them?*

The perfection of charitie, which before was but weake, and imperfect in them: for the holy Ghost tooke away this weaknesse from them, and made them

strong, and vigorous, in the loue of Iesus Christ, to serue him with intire fidelitie; so that the stratagems of men, and diuells, could not afterwards diuert them from seruing him.

3. *How did the holy Ghost forme the mysticall bodie of Iesus Christ?*

By vniting his disciples hearts with God, and amongst themselves, by charitie, with which he did replenish them; for the life of this bodie, is the holy Ghost, by the fire of his charitie.

4. *How is this bodie called?*

It is called the Church, whereof all the faithfull are members, and Christ is the head; in so much, that there is made of Iesus Christ, and of all the faithfull, but one bodie, and one Church.

5. *How can persons so farre separated from one an other, be truly vnited into one and the selfe-same bodie.*

This is done by the holy Ghost, who is euerie where; for he is the linke and soule of this bodie, vniting all these members more firmly together, then man his soule doth vnite the members of the bodie it informeth.

6. *Why did he make this Church?*

That he might thereby plant the doctrine, which he had taught, and which was altogether necessarie for the saluation of mankinde, so firmly, that it might continue for euer. And for this end, the holy Ghost (according to the outward apparition, in which he was sent) filled the hearts of his Apostles, who were to be the first teachers of it, with fierie zeale; and their tongues, with the praises of all-mightie God; that they (being vehemently cōceited themselves of the truth, and of the great

good the knowledge thereof brought vnto the world) might be most earnestly desirous to breed the like conceit in others; and that so it might descend, in vertue of the first plantation, to the end of the world.

7. Who were the Apostles? and of what condition?

They were those, who, being called by Christ, left all to follow him, and to serue him in the publication of the ghospell. And as for their condition, they were poore ignorant men, of a contemptible ranke, most of them being fishermen: and the greater their weakenesse was, so much the more did it set forth the power of the holy Ghost; for in one day they became so learned, and so powerfull to perswade, as that they were able to confound, and conuert the most learned Phi-

losophers in the world.

8. *Of what partes doth the Church consist?*

It consisteth of two partes in generall, which are necessarie to all well ordered Communities; that is, of those who are governed and taught, and of those who governe and teach.

9. *Who are those, that Christ appointed to governe and teach?*

They are chiefly Bishops, and next vnder Bishops, other inferior Preists, who are commonly called Curats.

10. *Are Bishops then necessarie in the Church?*

Yes; for if we looke into the institution of Bishops, we shall finde, that they were instituted immediatly by Christ, to rule; and consequently, commanded to be cōtinued, and to be obeyed in his Church: for he who insti-

tuteth an authority to rule, by the very institution of it, commandeth obedience to it, and that it be perpetuated, and vsed to that end, for which it was instituted.

II. *For what end are Bishops necessarie in the Church?*

For many ends, whereof we shall speake in the Sacrament of Order; and chiefly to take care of the common, and to gouerne the Church: for gouernment is a thing in it selfe absolutely necessarie vnto all Communities; in so much, that though we may see some communitie gouerned by superiours without lawes, and prosper for a while; yet we shall neuer finde, that there was anie scene gouerned by lawes without superiours; and if there were any such, the lawes would be but occasions of quarrells, and dissen-

Of the Church. 85

fions. Wherefore, as euerie man by his vnderstanding directeth himselfe, so is the Bishop the vnderstanding, that directeth the whole: for Bishops are the heads, and Princes, from whom all inferiour Priests, and directors in particular Churches, are to take their rules, and iudgement in all spirituall affaires.

12. *How doe we know, that Christ instituted the gouernment of the Church himselfe, and did not leave it to the Church to doe it?*

Because we know, that he came into the world, to erect and establish a Church, which in it selfe should haue ordinarie power to conserue and propagate it selfe; as we see all States and Communities doe. Now, he who hath vnderstanding, knoweth that this cannot be done, but by ordering of gouernours: so that the insti-

tution of the verie Church it selfe (which is a thing that no man can deny to come from Christ) doth necessarily implice the institution of the gouernment of it.

13. *But how doe we know, that those gouernours instituted by Christ, were Bishops, and not Priests, or Lay Elders?*

We know this, first, because we are told expresselie in scripture, that Bishops were appointed by the holy Ghost, to gouerne the Church of God. Secondlie, we know it by the same rule, whereby we know all thinges that we beleeeue in the Church: for, since you see that Bishops (that is, men consecrated by a speciall ordination) are gouernours in the Church ouer all the Christian world, if one should aske you, who made them such; I am sure,

you would say, they were made such by others who are dead, that were themselves such; and those againe by others; and so vpwads to the Apostles themselves, who were made such immediately by Christ: which is as strōg a motiue, as anie we haue to receaue the Blessed Trinitie, Incarnation, Sacraments, and all other mysteries of our faith. And therefore, he, who denieth necessitie of gouernment by Bishops in Christ his Church, is as absolute an hereticke, as he, who denieth anie thing that Christ hath taught; and he who impugneth it, impugneth Christ, and seeketh to destroy his Church.

14. *Are all Bishops equall?*

No; for as S. Peter was chiefe amongst the Apostles, so is the Bishop of Rome (who succeeded to S. Peter) chiefe amongst all

Bishops ; and it belongeth to him , as supreme Prince of the Church , to pronounce the definitive sentence in all matters of Church controuersies : for as it is not fitting , that there should be more then one king in a kingdom , one master in a house , and one pilot in a ship , so is there but one head ouer the whole Church.

15. *If Christ be the head of all the Church , what need is there of anie other head , especially since you say , there cannot be two heads ?*

Christ alone is the supreme and absolute head , and the Bishop of Rome is only his Vicare , and ministeriall head. And this was necessarie , because Christ being now ascended into heaven , he doth not conuerse with his Church anie more in a visible manner , but gouerneth it spiri-

Of the Church. 89

tually, and inuisibly: wherefore, seeing that the members of his Church here vpon earth, are corporall, and visible; it was necessary, that they should haue also a visible head, to gouerne them, and instruct them, according to the exigencie of their capacitie in this world.

16. *What then is the Church?*

It is the societie or companie of those, who are baptized, and serue God by professing the true faith, and by being vnited amongst themselues, and with their visible head the Bishop of Rome.

17. *Which be the markes to know the true Church, from all false ones?*

They are principally foure, Sãctity, Vniuersality, Succession, and Vnity; that is, to be holy, to be vniuersall, to be Apostolicall, to be one.

18. *Is the true Church then allwaies holy?*

Yes certainly, both in doctrine, and practise; for holinesse is the thing, which Christ came chiefly to settle in his Church.

19. *What is it to be holy?*

It is to teach and practise those vertues, which leade vs to heauē, which is the life that Christ Iesus came to giue vs. And this can be no where, but in the true Church; faith being the first principall vertue, that putteth vs in the waie to heauen: and from it springeth good liuing, and execution correspondent, and also miracles wrought in token of holinesse (which are the workes of God, whereby his Church doth shine throughout the world) not only to the confirmation of those faithfull, who are weake, but also to the cōuersion of Infidells. And this marke of holinesse, and miracles, agreeth to none but to

the Roman Church: for although there may be more, and greater wickednesse amongst Catholikes, by reason of the multitude of the professors of the Catholike religion; nay of it selfe the wickednesse must needs be greater, for those, who haue not so good thinges to offend against, cannot be so wicked, and as the Philosopher saith, *Corruptio optimi pessima*, a good thing when it is corrupted, becomes starke naught: yet is there also great and extraordinary holinesse. Whereas amongst other sects, there is neuer anie man heard of, who whilest he liued, had the reputation and credit amongst wise men to be a Saint, or of extraordinary holinesse, and deuotiō. Congregations of men and women abstaining from pleasures, and separating themselues from

the world, none are found, vnlesse such as were begun in Catholike times. Extraordinary acts of pennance, or heroicke vertues, are not to be looked for. And as for miracles, they do not pretend vnto them in their churches. In fine, very little more, then nature affordeth, is to be seene amongst them, sauing some bare words of God and Christ.

20. *Must the Church also be vniuersall?*

Yes certainly, for Christ commanded his Apostles to preach through the whole world, and there can be no doubt, but that they did what they were bidden. And this also is a marke belonging only to the Roman Church, for she alone is found in euery part of the Christian world, all Heretikes being euery kinde in some

countries, but none in all.

21. *What is meant by the churches being Apostolicall?*

To be Apostolicall, is to receiue their beliefe from the Apostles, by a continued succession. And this also none hath done but the Roman Church; nether doth anie Protestant lay claime vnto it: for aske any Protestāt, whether they receiued their doctrine from the Apostles or no? they will answer, yes: by whose hands? they will answer, by the scripture. But a Catholike saith, by succession from his forefathers, and they by succession from theirs, and so vpwards to the Apostles themselves without interruption. Now the question of being Apostolicall, is not only, whether they beleieue the same thing, that the Apostles did beleieue; but withall, whether those, who now are, did

receiue their beliefe from the Apostles, by a true continued succession, or no.

22. *How is the true Church also one?*

It is such, first, because it hath one principle, in which, all that are of it, do agree; wherein if others should agree, they could not be of any other Religion, but Catholike: and this is *Tradition*, to which none layeth claime but the Roman Church. Neither haue other Churches any one such principle, as to make all that agree in it, to be of the same Religion with themselves; for the scripture (which is their only supreme rule) is of itselfe subiect to the seuerall misinterpretations of euery private spirit. Secondly, it is one, because all that are in it, professe one and the same faith,

and vse the same Sacraments. Thirdly, it is one in gouernment, because the members of it are all vnited vnder one head the Bishop of Rome; for as S. Peter had amongst the Apostles, so haue his Successours amongst Bishops, the princely and definitive sentence. And this is a marke to be found nowhere, but in the Roman Church, although it be a thing verie necessarie for the ending of controuerfies, which cannot be ended, where equality is on both sides; a thing that may easily fall out, if there be not one supreme head ouer all, as we see by dayly experience.

23. *What thinges are necessary to make a member of the Church?*

Three, that is, Baptisme, true faith, with the profession thereof, and vniō. And therefore Pagans are not of it, because they want

baptisme: nor Heretikes, because they professe not the true faith: nor Schismaticks, because although they be baptized, and professe the true faith, yet they do not keepe that vnion, which is necessarie to knitt the members of Christ his mysticall bodie together.

24. *Are all Catholikes of the Church?*

Yes; except only excommunicated persons.

25. *Are ill liuing Catholikes of the Church?*

Yes; but they are as dead members of a liuing bodie, for they want the loue of God and his grace¹, which is the life of this mysticall bodie. But at the end of the world, these also shall be cast out of the Church, and be separated from the blessed in heauen, where the Church shall
 remaine

remaine only triumphant for all eternitie.

26. *Are all Christians of the Church?*

No; for all schismatikes, heretikes, and excommunicated persons are Christians, though imperfect ones, and yet they are not of the Church.

LESSON XI.

Of a Christian.

1. **W***Ho is he properly, whom we call a Christian?*

He, who hauing been baptized, professeth to belieue in Iesus Christ.

2. *From whom doth the name of Christian distinguish vs?*

From Iewes, Turkes, and all Infidells.

98 Lesson XI.

3. *Who is a Catholike Christian?*

That Christian who, belieueth, and professeth the true faith of Iesus Christ, and cōmunicateth in Sacraments and publike seruice of God, with that Christian Church, which is dispersed through the world, and is vnited in one visible head the Bishop of Rome.

4. *From whom doth this word Catholike distinguish vs?*

From Heretikes, and Schismatikes.

5. *Who is an Heretike?*

That Christian, who refuseth to belieue any point, taught as a matter of faith by the Roman Catholike Church, when it is sufficiently proposed to him as such.

6. *Who is a Schismatike?*

That Christian, who in Sacraments, and publike seruice of God, refuseth to communicate

with the Roman Catholike Church, or with the head of the Roman Catholike Church, or with anie member of the Roman Catholike Church.

7. *Why do you call it the Roman Catholike Church?*

We do not call it Roman, as if there were any other Catholike Churches, besides the Roman Catholike: nether do we call it so, as if the particular Church of Rome, were the whole Catholike Church, (for as it is a particular Diocesse, it is only one part of the Catholike Church:) but we call it so, because all the Catholikes of the world, are vnited in the Bishop of that particular Church, as in their generall Pastour. And so the word *Roman*, is not limited to the particular territorie of Rome, but it doth signifie a property belonging to

the whole Church; to wit, that relation, which the whole Church, and euery member of it acknowledgeth towards the Bishop of Rome, as to their head, appointed by Christ to gouerne his whole flock. And therefore the word *Roman*, taken in this sense, is of no lesse extent, then the Church it selfe, so that he, who is not a Roman Catholike, is no Catholike at all.

8. *Is it sufficient to make one a Catholike in point of faith, that he belieue the same thinges, that the Catholike Church belieueth?*

No; vnlesse the Catholike Church be also the ground of his beliefe: for whosoever doth belieue any point, vpon no other ground, but only because it seemes to his private iudgement to be contained in scripture, or to be in it selfe true; yea though he

should believe in this manner every thing, that the Church belieueth, yet he would not be a Catholike, and so may be damned for want of faith. And the reason of it is, because, seeing that faith is to believe a thing, because God reuealeth it, and that there is no infallible way (without a miracle) whereby God his reuelation cometh to vs, but only by the Churches propositiō, it followeth, that we cannot believe anie thing certainly vpon the motiue of God his reuelatiō, vnlesse our believe be likewise grounded vpon the Churches proposition. Wherefore the faith of a Catholike, must consist in submitting his vnderstanding, and adhering to the Church, and in believing every thing, because she proposeth it: for all other perswasions of our owne discourse,

are resolved at last into our particular iudgements, or els into the iudgements of other particular men; and so cannot breed in vs Catholike and diuine faith, but only opinion, or human beliefe.

9. *What signe is there whereby to know, whether ones beliefe is grounded vpon the Catholike Churches proposition, or no?*

The best signe is, when you do without difficultie assent to any thing, as soone as you know that it is proposed by the Catholike Church; for if you haue the least doubt of any thing, which you know to be proposed by the Church, it is an infallible signe, that your beliefe in all the rest, relyeth vpon some other grounds, which sway more with you, then the authority of the Church; or els that you haue no firme

believe at all, but only an opinion or coniecture grounded vpon your owne discourse.

10. *Who is a good Christian?*

He, who having been baptized, belieueth the true faith of Christ, and liueth accordingly.

11. *How shall we learne to do this?*

By the Christian doctrine, that is, by that doctrine which Christ Iesus came to teach, and preach vnto the world.

12. *Where is this doctrine contained?*

It is contained in God his holy word, which is deliuered to vs at large, partly by scripture, and partly by tradition of the holy Catholike Church.

13. *How manie be the chiefe and principall heads of the Christian doctrine?*

They may be reduced to six, to wit the Creed, the *Pater noster*,

the ten Commandements, the
seuen Sacraments, Prayer, and
the Sacrifice of Masse.

14. *Wherefore are these six the prin-
cipall heads of Christian doctrine?*

Because, whereas there are prin-
cipally foure thinges necessary to
saluation, that is, faith, which
giueth vs light to belieue well;
hope, which giueth vs confidence
to demand well; charity, which
giueth vs strength to doe well;
and God his actuall assistat grace,
which is the most necessary of all,
for without it, we cannot get the
other three, nor make the least
progresse in the way of saluation.
Now the Creed, teacheth vs, what
belongs to faith; the *Pater noster*,
what belongs to hope; the ten
Commandements, what belongs
to charity; and the three last
partes, the Sacraments, Prayer,
and Sacrifice of Masse, are the

meanes, whereby to obtaine God his actuall assistant grace.

15. *Why do you account the Pater noster, a distinct part from the rest, seeing that it is included in prayer, which you number as making one principall part by it selfe?*

The reason of it is, because the *Pater noster*, is not only actually a prayer it selfe, but it is also a generall instruction, whereby we are taught how to pray, and what to demand. Now as it is actually a prayer it selfe, it belongeth to *Prayer*, which we have reckoned for the fifth part of the Christian doctrine: but as it is an instruction, it maketh a part by it selfe, because, to instruct, is a qualitie, which is not essentiall to actuall praying, and so it belongeth properly to hope, which is the foundation of all actuall prayer, and is practised by knowing what,

and how we are to demand.

16. *Why do you number but foure things necessary to saluation, since that no man can be saued without inherent iustice, or sanctifying grace, which is a distinct thing from God his actuall assistant graces; and therefore in all, there are five things necessary?*

The reason of it is, because sanctifying grace, is either charitie it selfe, or at least it is a thing; which cannot be separated from charitie: and therefore, whosoever hath charitie, may be assured that he hath sanctifying grace; and the meanes to obtaine one, doth serue for both.

17. *What is the visible signe, or badge of a Christian?*

The signe of the holy crosse; accompanied with these words, *In the name of the father; the sonne, and the holy ghost.*

18. *Wherefore is this the badge of a Christian?*

Because, by making this holy signe with these words, we professe the three chiefest mysteries of our Christian faith; which are, the mystery of the Vnitie and Trinitie of God, the mystery of the Incarnation, and the mystery of our blessed Sauour his sacred Passion.

19. *Why is the mystery of the Vnitie and Trinitie of God, said to be contained in the signe of the crosse?*

Because, by saying *in the name*, and not *names*, we declare the Vnitie of one sole essence, power, and diuinitie in one only God: and by naming the *father, sonne, and holy ghost*, we plainly manifest the three distinct persons of the most blessed Trinitie.

20. *Why are the other two mysteries, of the Incarnation, and Passion of*

our blessed Saviour, said to be included in the signe of the crosse?

Because, by putting our hand from the head vnder the breast, we professe the sonne of God to haue descended from heauen, to become incarnated in the wombe of the most blessed Virgin: and by putting our hand from the left shoulder to the right, we declare how he redeemed vs by dying vpon the crosse, in forme whereof we make this holy signe.

21. *Wherefore hath it been the custome of all true Christians, at the beginning of their chiefe actions, to make so frequently the signe of the holy crosse, pronouncing the former words?*

For diuers good reasons; and first, thereby to consecrate their actions vnto the honour of the most blessed Trinitie. Secondly, to craue in all their actions God

his diuine assistance, through the merits of the sacred death, and Passion of our Saviour Iesus Christ. Thirdly, to make a brieft profession of the Christian fayth, the chiefe mysteries whereof, we see are so liuely expressed vnder this signe. Fourthly, to declare thereby, that they fight vnder this signe, as vnder Christ his standard; and so, like faithfull souldiers, to distinguish themselves from Pagāns, Turkes, Iewes, and all other his enemies. Fifthly, to arme ourselues by it, against the Diuell, and all his temptations; for that he doth feare and flie this signe, as the malefactor doth feare the Ministers, and sharpe instruments of iustice. Lastly, by the helpe of this holy signe, men do most frequently escape many both corporall and spirituall dāgers, as innumerable

most authentike histories, and good Authors declare.

Now we make this signe so frequently, because faith is the foundation, and groundworke of Christianitie; and therefore we ought to make a frequent profession of it.

LESSON XII.

Of Fayth.

1. **W**hy is fayth the first foundation, and groundworke of Christianity?

Because, by naturall knowledge, we cannot come to know the meanes, which are prescribed for our saluation; and therefore we haue need of a supernaturall helpe, which is fayth: and so the Apostle telleth vs, that without

Of Fayth.

111

fayth, it is impossible to please God.

2. *What then is fayth?*

Fayth is a gift of God, and a light, whereby we do firmly and without doubting, believe all that, which is proposed to vs by the Catholike church, to be believed, not because we see it, but because it is revealed by God, who cannot speake vntruthes. So that, to an act of fayth necessary for saluation, two thinges are required, first, in regard of God, that it be an object revealed by him, and proposed to vs by the Church as such: secondly, in regard of man, that he giue a firme assent to it.

3. *Is there no more required to an act of fayth?*

No more is required to an inward act of fayth; yet to practise this vertue perfectly, we

are some times obliged to declare our beliefe by an outward act, when occasion requireth it: for man being composed of body and soule, he ought to acknowledge God his veracitie, by both these partes; by his soule, in believing; and by his body, in professing with his mouth what he belieueth. And therefore it is neuer lawfull to dissemble our sayth, by professing one thing, and believing an other; for whosoever denyeth Iesus Christ before men, will be denyed by him before his father.

4. *Why is sayth called a gift of God?*

Because diuine beliefe surpasseth the forces of our nature, so that we cannot any way deserue it; in so much, that the holy Ghost doth inspire it into vs, through his owne meere bounty.

And it is the first Theologicall gift of God, by which we are disposed by litle and litle to obtaine the rest.

5. *Why is it called a light?*

Because it enlightens our vnderstanding, by making vs be- lieue the holy mysteries of our Christian fayth, deliuered to vs by the Church.

6. *Why do you say, deliuered to vs by the Church?*

Because (as I haue obserued before) we cannot haue Catholike fayth, but by the instruction of the church, which proposeth to vs those truthe, which God did reueale to his Apostles and disciples, to the end that they should communicate them to others, who were to succeed to themselves in the church, and they againe to others, and so till the end of the world.

7. *Who are those that succeeded to the Apostles, and Disciples.*

They are the Bishops, and Pastours of the Catholike Church, whom the Apostles, and Disciples left behind them to teach vs that doctrine, which they themselves had taught, and preached before to the whole world. And therefore we are bound to believe what the Bishops, and Pastours of the Catholike Church teach; because we are sure, that the Catholike Church delivereth to vs, that same doctrine, which the Apostles delivered to her.

8. *How are we sure of this?*

First, because our Saviour himselfe doth assure vs so; for he telleth vs, that the gates of hell, shall not preuaile against his Church; so that the Church is the supreme and certaine guide, to which Christ directeth vs, for

the knowledge of the true faith, and true religion. Secondly, because (abstracting from supernaturall meanes) reason it selfe doth conuince as much ; for the Church being vniuersall , that is, a Congregation of Christians dispersed through the whole world, it followeth , that she cannot propose a falsehood ; seeing that the Christians dispersed in so many countries , as are necessary to make vniuersality , cannot meete together , and agree to frame a lye : and therefore if they consent together , that such a thing was deliuered vnto them, for the doctrine of Christ , it cannot choose but be so. And this is that, which Diuines call Traditiō, which descendeth from father to sonne in all nations, where the Catholike fayth is professed, and when it is contradicted or called

in to doubt, the question is decided by a generall Councel, which is a congregation of Catholike Bishops and Doctours gathered together out of all partes where the Church is dispersed. And to this, (I meane to vniuersall tradition) no heresy layeth clayme: and yet Religion is so grounded vpon it, that euen all Heretikes must acknowledge this same authority, for the receauing of scripture. So that we see how the vniuersality of the Church, is, euen in grounds of nature, and abstracting from all supernaturall aduantages, as great a warrant as can be, that what the Church teacheth, is that same, which the Apostles and Disciples of Christ, dispersed through the whole world, had taught before. Lastly, we are sure, that what the Church sayeth is true, not only because

she is vniuersall, but also because she is inuested with all the other motiues , that are apt to beget beliefe, as fantity; vnity, antiquity &c. and so she is credible of herselfe, in whatsoeuer she affirmeth.

LESSON XIII.

Of the Creed.

1. *What is the doctrine , which the Apostles , and Christ his Disciples taught?*

It is chiefly that , which is comprised in the Creed.

2. *Say the Creed.*

1. I belieue in God, the father Almighty , creator of heaven and earth.

2. And in Iesus Christ, his onely sonne, our Lord.

3. Who was conceived by the holy Ghost, borne of the Virgin Marie.

4. Suffered vnder Pōtius Pilate, was crucified, dead, and buried.

5. Descended into Hell: the third day rose againe from the dead.

6. Ascended into heauen; sitteth at the right hand of God the father Allmighty.

7. From thence he shall come to iudge the quicke, and the dead.

8. I belecue in the holy Ghost.

9. The holy Catholike Church: the communion of sanctes.

10. Remission of sinnes.

11. Resurrection of the flesh.

12. Life euerlasting. Amen.

3. *What is the Creed, and who made it?*

It is a brieft rule of our christian faith, made by the 12. Apostles.

Of the Creed. Article 1. 119
ties, as a symbole, or marke,
whereby to distinguish and know
the true disciples of Iesus Christ,
from all others, of what profes-
sion soeuer.

ARTICLE I.

4. *What doth the first Article
signifie: I belieue in God the father
Almighty creator of heauen and
earth?*

It teacheth vs, that God the
father, is the source, and first pro-
ducer of all thinges, hauing pro-
duced within himselfe the other
two persons, and out of him selfe
all created thinges. And this God
is *omnipotent*, because he can
doe all that he will, and hath
made of nothing both heauen
and earth, with whatsoeuer is in
them, as well Angells, as men, and
the whole vniuersall world, and
is able to create more and more
worlds without end.

5. *The sonne, and the holy Ghost, are not they also omnipotent?*

Yes ; and they created the world with the father : but *creation*, and *omnipotencie*, are particularly attributed to the father; for they belong to him in a particular manner, because he is the first offspring of all production within himselfe, from whence is deriued all creation and being out of him selfe ; whereas the other two persons haue their production, and being, from him, as from their source: and because production of thinges , is done by power , therefore power also properly belōgeth to him, who is the first origine of all thinges produced. So wisdome is attributed to the sonne, because he is produced by the vnderstanding, which is the seate of wisdome: and goodnesse to the holy Ghost, because

Of the Creed. Article 1. 121

because he proceedeth by loue,
which hath goodnesse for its ob-
iect.

*6. Why do we professe God his omni-
potencie in the first article?*

To the end, that we may be pre-
pared to beleeue all that which
followeth, although it surpasse
humane force: and also to let vs
know, how he created the world,
which did require an infinite
power in the creator; for other-
wise he could not haue done it.

*7. Why do we say, I beleeue in
God, and not, I beleeue God, or, I
beleeue a God?*

There is a great difference
betwixt beleeuing a God, belee-
uing God, and beleeuing in God.
The first doth import only, I
beleeue there is a God; and the
second, I beleeue all that which
God reuealeth; but the third
doth import, not only an act of

faith, but an act of faith, and loue together: and so the Apostles vsed expressly this kinde of speech, *I belecue in God*, to teach vs, that faith is vnprofitable without loue.

ARTICLE II.

8. **D***Eclare the second Article; and in Iesus Christ his onely sonne our Lord.*

I belecue also in Iesus Christ, who is the sonne of God the Father, not by adoption, or grace, but by nature; and the onely begotten of his owne substance, in so much, that he cannot beget any other sonne after him: whom he hath also established, as he is man (that which he was from all eternity as God) Lord and king of all creatures, and particularly of true Christians.

9. *Why is he called Iesus?*

Because this name was giuen

Of the Creed. Article 2. 123

him by his Fathers appointment, who commanded Ioseph to call him so. And it signifyeth as much as *Saviour*: which holy name was giuen him with great reason, because he came to saue and redeeme the world, from the death of sinne, and thraldome of the Diuell: and it cost him his owne blood, and his owne proper life to do it. And so it is impossible to explicate the force, and vertue of this name, which is so efficacious, as that it chaseth away diuells, cureth diseases, and worketh all sortes of miracles, being pronounced with a lively faith: and it is honoured in heaven, reuerenced on earth, and feared in hell, aboue all names.

10. *Why is he called Christ?*

He is called Christ, which signifieth *annointed*, because Priests, Kings, and Prophets, vsed to be

annointed with oile, which representeth grace ; to signify , that their functions did represent the function of God , whose Lieutenants they are in these charges ; for it belongeth properly to God , to gouverne spiritually , to gouverne temporally , and to foretell thinges to come. Now Christ Iesus is not only a Priest , a King , and a Prophet , but the soueraine Priest of Priests , King of Kings , and Prophet of Prophets ; not annointed by men with a terrestiall ointment , but by God , with the plenitude of his graces. So that the difference betwixt these two names , is , that *Christ* is a title belonging to his dignity ; *Iesus* is a title belonging to his merit , which he purchased with the price of his blood , and his life.

II. *Why is he called our Lord ?*

First , because he is God ; and

Of the Creed. Article 3. 125
secondly also as man, because he
is our Redeemer; for he, who
redeemeth a slaue (as all we were)
is most properly master, and
Lord of him, whom he redee-
meth, and the redeemed is most
truly his seruant.

ARTICLE III.

12. **D***Eclare the Third Article;
Who was conceaued of
the holy Ghost, borne of the virgin
Marie.*

I belecue that Iesus Christ
tooke vpon him (for the redemp-
tion of the world) our nature,
from the immaculate body of
the blessed Virgin Marie; not by
any operation, or power of man,
but by the diuine vertue of the
holy Ghost, who framed his body
of the most pure blood of a vir-
gin, vniting a soule to it, created
expressely by God, at the same
instant; in which instant also, the

second person of the blessed Trinity did vnite this body, and this soule, to him selfe; and so he was borne on earth, most pure and most holy. And his Virgin Mother conceaued him, and was deliuered of him, remaining still a virgin: yea she was more pure, then before; for both her body, and soule, receaued a greater purity, and sanctity, by the operation of the holy Ghost, and by her coniunction to the sacred flesh of Iesus Christ.

13. *Why is the Conception of our Saniour attributed to the holy Ghost?*

To make vs vnderstand, that the great benefit and dignity bestowed vpon mankinde, by the Incarnation of the sonne of God, was a free gift, proceeding purely from the loue of God, and not from any merit of man; and

Of the Creed. Article 3. 127

so although this operation was common to all the three persons of the blessed Trinity (as all outward actions are,) yet it is peculiarly attributed to the holy Ghost, because he proceedeth by loue, and is called a gift.

14. *Why is not the holy Ghost called the Father of Iesus Christ, since that he formed his body?*

Because he did not forme it to the likenesse of his owne nature, nor made it of his owne substance, which is required to make one a Father; (as a stone caruer, who maketh a statue, is not the father of the statue, though he be the maker and former of it,) but he made it only of the pure blood of the Virgin. And so Christ had in this second generation, only a Mother, and no Father.

15. *Wherein do consist the won-*

ders of this mysterie?

First, that his body was formed by the speciall operation of the holy Ghost. Secondly, that in the first instāt, that it was formed, it receaued a reasonable soule, replenished with perfect knowledge of all thinges, and with all graces, as also with the full beatificall vision and fruition of allmighty God. Thirdly, that this body, and this soule, was in the same instant vnited to the second person of the bleſſed Trinity; so that the childe conceaued in the wombe of the Virgin, was both perfect God, and perfect man. Fourthly, that his mother was both a virgin, and a mother. And lastly, that she was mother both of God, and of man; which is the miracle of miracles, that the same person should be God and man, begotten from all

Of the Creed. Article 3. 129

eternity and borne in time, omnipotent and infirme. And yet it is most true; for the nature of God, and the nature of man, were both in the second person of the Trinity, without confusion or mingling one with another; and also without making a diuersity of persons: which may be some way exemplified in two grafts sett in the same stocke, which keepe still their different natures, since that they produce different fruits; and yet make not diuers trees, since that they are both in the same stocke.

16. God then becoming man, was not turned into man, nor man into God, nor both into a third thing?

No; for God cannot be changed, and so none of these three mutations could be made: but man (as we haue declared) was ioyned to God, and so God

became man. For seeing that what hath not the nature of man, is not man, and much lesse what hath not the nature of God, is God, we must acknowledge in Christ two distinct natures, the one of God, the other of man, or else he should not be both God and man.

17. *Was man ioyned equally to God, so that the thing made, was equally God and man?*

If we consider the two natures in themselves, he had both of them truly and in all perfection: but if we compare the natures together, which are vnited in the same person, certainly the maine thing must needs be God, and man but a small portion of it. As we see, if a little other metall be cast into a great deale of gold, the coine is principally gold, and is commonly called so: so, since

Of the Creed. Article 3. 135

that God is infinitely greater then man, the result of both remaineth principally God.

18. *How was he borne?*

He was borne nine monthes after his conception, as other children vse to be, to shew that he was truly man. He was borne without griefe to his Mother, to shew that the blessed Virgin was opposite to Eue, to whom it was said, *In dolore paries; thou shalt bring forth with griefe.* He was borne in a stable, and in as great pouerty, as the poorest childe in the world, thereby to humble himselfe the more, by how much the greater he was in himselfe. He was swaddled in cloutes, layed vpon straw, began to feelee hunger, and cold, & such like extremities, as we see it fareth with all children.

ARTICLE IV.

19. **D***Eclare the fourth Article, Suffered vnder Pontius Pilate, was crucified, dead, and buried.*

I belieue that Iesus Christ (to redeeme the world with his precious blood) after that he had ended the time, which his Father ordained for his dwelling vpon earth, suffered vnder Pontius Pilate Gouvernour of Iury; being scourged, crowned with thornes, and nailed vpon the Crosse, on the which, after three houres, he dyed, and his body (which remained allwayes vnited to his diuinity, as was his soule) being taken downe from the crosse, was buried in a new sepulcher.

20. *Why did the Apostles presently after that they had declared our*

Of the Creed. Article 4. 133

*Sauours birth, passe to his death,
without making mention of his
life?*

For two reasons ; first, to let vs know, that the end of his coming into this world, was to dye for vs. Secõdly, because he, who knoweth the miraculous birth of our Sauour, and the charity, where-with he suffered death for vs, (that is, the beginning and ending of his life) cannot choose but know, that his whole life was full of miracles, and goodnesse. And therefore S. Paul professeth to know nothing but Iesus Christ crucified ; for, by knowing this, he knoweth all the rest, and must needs be replenished both with hope in his merits, and with loue to wards his person.

21. Hew did Christ suffer?

He did not suffer in his Diuinity; for his two natures, diuine

34 *Lesson XIII.*

& humane, did each of them allwayes retaine that, which is proper to each nature ; wherefore seeing that his Diuinity cannot be subiect to grieffe, it was impossible that he should suffer any thing as God , but only as man; and as man, he suffered both in his body, and in his soule.

22. *What did he suffer in his body?*

He suffered the greatest torments, that euer man endured, in all his five senses, and in euery part of his body, from the very bottome of his feete , to the toppe of his head.

23. *What did he suffer in his soule?*

He suffered the greatest grieffe, that could be; being not only tormented by his enemies, but also abandoned by his friends , and betrayed by one of his Apostles:

Of the Creed. Article 4. 135

and he suffered chiefly by the sinnes of man, which was the most cruell griefe to his goodnesse, that could be. Besides, whereas all those who suffer for God, receiue a celestiall comfort, which doth strengthen them in their paines, our blessed Sauour (that he might suffer the more) did depriue him selfe of comfort, and abandon his nature wholly to griefe and paine.

24. *How could he suffer, seeing he was blessed from the first instant of his conception?*

His beatitude did not hinder him from suffering, because he restrained his whole blisse to the superiour part of his soule, without letting it passe to the inferiour part, or to his bodie.

25. *Where did he suffer?*

At Hierusalem, the place appointed by God for sacrifices; for

136 *Lesson XIII.*

it was expedient, that the true sacrifices should be accomplished at the same place, where all the figurative sacrifices of the old law had been performed.

26. *Why did he suffer the death of the Cross?*

Because it was the most unworthy death of all others, and most ignominious, inflicted only upon rogues, and notorious malefactors.

27. *How did he die?*

By the separation of his soule from his body; but neither part was separated from his Diuinity: as when a bow is broken, the two partes of the bow are separated from one another, but the bowstring remaineth still fastened to both.

Of the Creed. Article 5. 137

ARTICLE V.

28. **D**eclare the fifth Article;
*Descended into hell; the
third day rose againe from the
dead.*

I belieue that Iesus Christ, as
soone as he was dead, went with
his soule into hell that is, into
Limbo, to triumph ouer the di-
uell, and to deliuer the soules of
all the faithfull, who dyed in the
state of grace, since the beginning
of the world; who were kept in
Limbo, as in a prison, from
whence they could not come
forth, vntill Christ had paid the
price of their redemption, and
came himselfe to deliuer them.
I belieue also, that the third day
(which was the Sunday) Iesus
Christ rose againe from death,
most triumphant and glorious.

29. *What is understood by this word Hell?*

Hell hath principally foure significations : first it is vsed for the place , where the damned are to be eternally : secondly, for the place , where the children are, that dye with originall sinne: thirdly, for the place of Purgatorie ; and fourthly for the place, where the soules of holy men were kept , before the coming of Christ. And the word *Hell*, in the Creed , is principally to be vnderstood in this sense ; which place, by his presence , was made a Paradise, to verifie what he had promised the good thiefe , *this day thou shalt be with me in Paradise.*

30. *Why is Christ his resurrection called by S. Augustine the faith of Christians , rather then his death?*

Of the Creed. Article 5. 139

Because it is no hard matter to believe that Iesus Christ dyed, for death is naturally due to every man; but it is very hard to believe that he did rise againe from death, because no man can raise himselfe from death to life. And therefore his Resurrection is a cleare argument of his Divinity. In so much, that the Iewes demanding of Iesus Christ some miracle, for prooffe of his doctrine, he gaue them no other marke of it, but only that he would rise againe from death: so that his Resurrection is the miracle of miracles, and the proper miracle of Christianisme.

ARTICLE VI.

31. **D***Eclare the sixth Article;
Ascended into heaven,
sitteth at the right hand of God
the Father almighty.*

I belieue, that Iesus Christ (after that he had remained forty dayes with the holy Apostles, to instruct them, and to proue with many apparitions his true Resurrection) mounted vp in their sight to heauen, and there sitteth at the right hand of his Father, as Lord and gouernour of all creatures, his body and soule being replenished with the glory of his Diuinity.

32. *How did Christ ascend into heauen?*

He ascended into heauen, not as God, but as man; for as God, he was neuer absent from heauen; yet he ascended by the force of his Diuinity, which of its owne nature gaue him that power. He did also ascend by the force of the glorie, wherewith his soule, and his body, were replenished; and which was due to him natu-

Of the Creed. Article 6. 141

rally, by reason of his hypostaticall vnion. And therefore, although he was compassed round with all the Angells, yet he had not the assistance of any to ascend, but did ascend through his owne proper force. And for this reason we say not commonly, that he was carried but that he ascended into heaven: whereas the Church speaking of our Lady, sayeth, that she was carried; because she did not ascend by any force of her owne, naturally due to her, but by the force, which she receiued from almighty God.

33. *Why is Christ sayd to sit in heauen?*

We must not imagine, that Christ doth sit in heauen, as men vse ordinarily to do; for this kinde of position, is a token of wearinesse, but in heauen there

is no wearinesse, and therefore no bodie sitteth there, but all shall stand vp right (as it is generally conceaued) which is the naturall position of man: yet our Sauour is sayd to sit, because by this manner of speech is expressed the perfect repose, which he enioyeth, and shall enioy for all eternity in heauen.

34. *Why is he sayd to sit at the right hand of his Father?*

He is not sayd to sit so, as that we should imagine the Father to be at the left hand of his Sonne, or in the middle betwixt the Sonne & the Holy Ghost: for seeing that these three persons are one only Diuine essence, which is essentially in all places; it is impossible, that one person should be in one place, and another in another place; but euery one is euery where. Wherefore

Of the Creed. Article 6. 143

he is sayd to sit at the right hand of his Father, thereby to signifie, that as man, he excells all creatures whatsoeuer in glory, maiesty, and power; and also to signifie, that he is equall to his Father in Maiesty and glory; which equality, though it be principally to be vnderstood, as he is God, (for as man he is without comparison inferiour to his Father;) yet the same honour from vs is to be giuen to Christ man, which is due to him as God, by reason of the vnion his humanity hath with his diuine person: for seeing that adoration is directed to the person, who is adored, if one should adore him as man with one kinde of worship, and as God with another, he would diuide Christ, and suppose him to be two persons.

ARTICLE VII.

35. **D**Eclare the seventh Article; From whence he shall come, to iudge the quicke, and the dead.

I belieue, that this our blessed Redeemer Iesus Christ, in the end of the world, after the raigne of Antichrist, shall come from heauen, with most great power, and glory, to iudge all men, both liuing and dead; giuing to euery one, the reward, or punishment, which he hath deserued; saying to the iust, *come yee blessed of my Father, inherit the kingdome prepared for you, from the beginning of the world;* and to the wicked, *Depart from me yee cursed, into eu everlasting fire, which is prepared for the Diuell, and his Angells.*

36. Shall Christ iudge vs as man, or as God?

He shall iudge vs, both as man,
and

Of the Creed. Article 7. 145

and as God; for it is reasonable, that he should iudge as man, to reward those, who deserued it, through the merits of his owne humanity; and likewise to giue sentence against those, who haue neglected to make vse of his sacred death, for their owne saluation. He shall iudge vs also as God, and not only he, but also all the blessed Trinity, although it be particularly attributed to the second person, because it is an act of wisdom; the acts whereof are attributed to the sonne, because they depend of the vnderstanding.

37. When shall he iudge those, that are dead?

There are two iudgements, the one particular, which is, when euery man dyeth; the other generall, which will be, when all men shall take their bodies againe;

for then, the body and the soule being vnited, they shall receiue ioynntly the iudgement, which they did ioynntly deserue; and they shall receiue it with shame or glory, before the whole world; and all together, to the end, that as soone as the sentence is giuen, the earth opening it selfe, may swallow vp all the wicked at once, and the heauens receiue all the blessed.

ARTICLE VIII.

38. **D***Eclare the eight Articles;
I belieue in the holy
Ghost.*

I belieue in the holy Ghost, who is the third person of the blessed Trinity, and proceedeth from the Father and the Sonne, and is in all and euery thing, equall to the Father, and to the

Of the Creed. Article 8. 147

Sonne: that is, he is God, eternall, infinite, omnipotēt, creatour, and lord of all thinges, as much as the Father, and the Sonne.

39. *Why is the holy Ghost represented ordinarily in the forme of a doue, and sometimes also in the forme of fiery tongues, and of a cloude?*

The reason of it is, because he hath appeared vnder these formes, to make vs, by these visible thinges, apprehēd the effects, which he worketh in vs; as by a doue, innocency; by fire, charity; by a cloude, a plenitude of glory, wherewith we shall be enuironed in heauen.

40. *Were these creatures united to the holy Ghost, as the nature of man is united to the sonne of God?*


No; for they were meere figures, made by the hands of Ang

gells, or by God, to represent vnto vs, the effects of the holy Ghost; which being represented, these signes remained no more, but did vanish presently away.

ARTICLE IX.

41. **D***Eclare the ninth Article; The holy Catholike Church; the Communion of Saints.*

I belieue also, that there is a Church, that is to say, a societie of reasonable creatures, vnited to God by supernaturall gifts. Which church hath two principall members, whereof one is called the church triumphant, which conteineth all the blessed in heauen; the other is called the church militant, which consisteth of mortall men, who fight perpetually with the flesh, the world, and the diuell: which church is



Of the Creed. Article 9. 149

a visible congregation of all faithfull Christians, that are baptized, and vnited here vpon earth into one common body. I belieue also, that each member of this congregation, doth partake of the assistance of all the rest, and likewise of the assistance of the church triumphant.

42. *Why is this Church called holy, and catholike?*

It is *holy*, because it hath the head (which is Christ) holy; and also for that it hath many holy members; besides, the faith, law, and Sacraments, are all holy; and lastly, because the holy Ghost doth neuer forsake it, but doth allwayes informe it with sanctitie, and glorify it with miracles. And it is called *Catholike*, that is, vniuersall, both for time and place. It is also called such, because all the faithfull, in what part soeuer

150 *Lesson XIII.*

of the world they be , must be vnited to it, to be saued.

43. *Why did the Apostles sett downe in the Creed these two conditions of holinesse, and vniuersality?*

Because they are two infallible markes of the true Church : to which, vnity is also added , as a third marke; seeing that the Apostles call it the Church in the singular number , and not Churches.

44. *What signifyeth the Communion of Saints?*

It signifyeth, that all the holy members of the church , are so vnited to one another , by the same faith , and by brotherly vnion, that, as in a mans body, all the members are partakers of the good , or euill of each member thereof , so do they partake of the goods, and sufferings of one

Of the Creed. Article 9. 151

another, according to the charity, which euery one hath himselfe, and according as it shall please the holy Ghost, to distribute them, who doth deuide the spirituall goods of the church, as well as his graces, as he pleaseth himselfe. Besides, all the goods of the church are common; the sacraments are instituted for all; euery one doth receiue profit by the sacrifice; preaching doth instruct whosoeuer will heare; euery man in the church may assist his companion by prayer; the liuing do assist the dead in purgatorie by almes and good deeds; and the blessed in heauen do assist the liuing vpon earth, by their continuall intercession for them to allmighty God.

G iij

ARTICLE X.

45. **D***E*clare the tenth Article: Forgiuenesse of finnes.

I belieue, that to the holy Catholike church only, and to no other society, there is giuen by God, power for true forgiuenesse of finnes, by meanes of the holy sacraments; wherebymen, from being children of the diuell; and guilty of eternall damnation, do become the children of God, and heires of Paradise.

46. *How doth the Church forgive finnes?*

By the meanes of Priests, who, as God his Ministers, haue power to forgive sinne, by vertue of the sacraments; and particularly of Baptisme, and of Pennance: by Baptisme, only once; but by Pen-

Of the Creed. Article 11. 153

nance, as often as man sinneth, and truly repenteth for it. And this benefit is so much the greater, because it is particular to the law of grace; for no man, either in the law of nature, or in the law of Moyſes, euer had power to remit sinne.

ARTICLE XI.

47. **D***Eclare the eleuenth Article; Resurrection of the flesh.*

I belieue, that in the end of the world, all men shall rise, taking againe the selfe same bodies, which they had, when they were liuing, and this by the power of God, to whom nothing is impossible: but the elect shall haue their bodies glorious and beautifull, and shall be lifted vp with their bodies into the aire, to meete Christ at the day of iudgement; whereas the cursed shall

remaine on earth , hideous,
and woefull to behold.

48. *Why did not the Apostles say,
the resurrection of man , but the
resurrection of the flesh ?*

To shew to vs , that , whereas
man doth consist of two parts,
soule and body, the body is only
that , which perisheth by death,
the soule being immortall , and
consequently vncapable of re-
surrectiō; for nothing is reuiued,
but that which is first dead.

49. *Shall we rise in the same
bodies , that we had whilst we
lived ?*

Yes , to the end that the same
body , which contributed in this
world to our good , or euill life,
may likewise receiue an eternall
recompense , or punishment.
And in effect , if we , did not re-
ceiue the same body, which dyed,
it would not be a resurrection,

Of the Creed. Article II. 155

but a new production; for since that to be resuscitated, signifyeth to take life againe, that which is resuscitated, must be the same which dyed before.

50. *How shall this be done?*

We are sure that it shall be done, and S. Paul is so certaine of it, that he telleth vs, that if the dead shall not rise, Christ hath not risen. We are sure also, that it shall not be done by our owne forces, for Philosophers teach vs, that, that which is once corrupted, cannot be naturally reproduced; but it shall be done by the hand of allmighty God, who can make againe, when he pleaseth, that same thing, which he hath once made.

51. *Shall all bodies rise with the same defects they had, whilst they lived, as being dwarfes, giants, lame, monsters, and the like?*

No; for these defects, and deformities, proceed only from the excesse or defect of nature, whose worke they properly were. But the worke of their resurrection, being properly the worke only of God, it must needs be perfect, and without all defect: and therefore it is generally believed that all the blessed shall rise in that perfect stature, which nature should haue giuen them, at the three and thirtieth yeare of their age; at which age our blessed Saviour did rise himselfe.

ARTICLE XII.

52. **D***Eclare the twelfth Article; Life euerlasting.*

I belieue, that there is reserved for good Christians, life euerlasting, by enioying the sight of God, full of felicity, and free

Of the Creed, Article 12. 137

frō all kinde of euill; as contrary-
wise for infidelles, and bad Chris-
tians; there is a life full of eter-
nall punishment, ouerwhelmed
with misery, and voide of all
good.

*53. In what doth the happinesse
of this eternall life consist?*

In knowing and louing God:
for knowledge and loue, are the
pleasures of the soule or minde,
which must needs be greater, then
the pleasures of the body; since
that the body hath pleasure by
the mīde; for take away the mīde,
or reflexion vpon the obiect, and
it hath none. Now the content
of loue encreaseth to the propor-
tion of knowledge, and amongst
knowledges, the most vniuersall
giueth the greatest pleasure.
What pleasure then must it be,
to see God in himselfe, who is
beyond all causes, and in whom

all thinges are contained? We shall discern in him the essences, and reasons of euery particular thing, from the creation of the heauens, and millions of Angells, to the parting of two dusts in the high way; so that no variety can be sought, which is not found in him. Neither can we desire any change, for no body desireth a change or variety; vntill he hath a satiety of what he enioyeth, that is, vntill he hath perfectly knowne it, and found it lesse then his desires; for till then, he hath rest, content, and quiet, in the object he enioyeth. Now God is farre beyond the capacity of our desires; so that for all eternity we shall finde in him, more then we can desire, and consequently for all eternity haue vnspeakable content, and rest in him. Besides, euery ones memory shall con-

Of the Creed. Article 12. 159

tribute to this contentment, by remembring the dangers they haue escaped of loosing so great a good, and by calling to minde their owne good actions, wrought by them through God his grace, in this world; especially those great ones, martyrdome, teaching, and virginity, which special contents, caused by the memorie of those vertuous heroike actions, are called by some Diuines, *Aureole*.

54. *In what shall the paine of the damned consist?*

It will consist likewise chiefly in the soule; for as pleasure cometh to the body from the soule, so doth griefe; and therefore, as the pleasure of the soule, is greater then the pleasure of the body, so must the griefe of the soule, by being depriued of this pleasure, needes be a paine surpassing

without comparifon all corporall
paines.

55. *Must this next life needs be
eternall?*

Yes; for those who fee God,
cānot choose but loue him aboue
all thinges; & God (as we sayd
before) doth neuer faile to blisse
them, that loue him; wherefore,
since that nether the blessed can
leauē to loue, nor God will leauē
to blisse those that loue him,
their happinesse can haue no
end. And as for the damned,
they can neuer begin to loue,
because they want God his
grace, without which we cannot
loue God aboue all thinges; and
therefore they must needs re-
maine for all eternity in the same
miserable state, into which they
haue cast them selues, through
their owne fault.

56. *Shall the glorie of th. Saints*

Of the Creed. Article 12. 161

be equall in heauen?

No; some shall haue greater glorie then others, according as they haue serued God more or lesse in this world. Yet all shall be equally content; in the same manner, as we see in a feast, a Giant eateth more then a dwarfe, and a man more then an infant, and yet all are equally satisfyed, because euery one is fed fully to his capacity.

37. Shall not this happy life of the blessed, bring some perfection to their bodies, as well as to their soules?

Yes; for first in regard of health, they shall haue their bodies vn-capable of any harme; so that nothing shall be able to hurt them; which perfection is called impassibility. For strength, they shall haue a power, to the which nothing can resist; which is called

Penetrability. For agility, they shall haue a power to go in any neuer so short a time, as farre as they list without limitation, though it be from one end of the world to the other in one moment, and this without paine or labour. And lastly for beauty, they shall haue power to shine brighter then the sunne, and to shew them selues in what glory they please: so that finally they shall haue whatsoeuer they can desire, by possessing God, who is all thinges to them.

58. *What signifieth, Amen?*

Amen, is vsed to expresse an agreement, and consent, to that which hath been sayd, which signifieth as much, as if one should say, it is so, so it is in truth.

59. *Doth the Creed conteine all that Christians are obliged to be- lieue?*

Of the Creed. Article 12. 163

It doth not conteine all in expresse words, but only in substance, and this, supposing that it be vnderstood, as the Apostles, and their Successours, did vnderstand it. But Heretikes hauing oftentimes corrupted it, by their errours, the church hath been forced to adde many explanations to it, contained in seuerall Creeds, as in that, which is read in the Masse, and others.

60. What be the thinges, which are not conteined expressely in the Creed?

They be many, which Christians learne by litle and litle, according to the diligence they vse in seeking to be instructed, as the holy Eucharist, and the other sacraments, which the church thought not good to discover, but only to those, who had been first well instructed in the

164 *Lesson XIII.*

beliefe of the Creed.

61. *Are we obliged equally to believe all those things?*

No; for the things, which we believe, are of two kindes: some we are bound to believe explicitly; others it is sufficient to believe implicitly, by the faith of the Roman Catholike church; which is done by saying within our selues, that we believe all that which the church belieueth, though we do not know distinctly, what it is. Againe, amongst those things, which we are bound to believe explicitly, some are absolutely necessary for saluation, others are so necessary, as that, although we may in some case be saued without the knowledge of them, yet we are obliged to seeke to be instructed in them, so that we shall sinne, if we know them not.

Of the Creed. Article 12. 165

through our owne negligence. That which is absolutely necessary for all Christians to believe, is, the misterie of the blessed Trinitie; the Incarnation of the Sonne of God; and that he hath redeemed mankinde by his sacred death; that God will reward the good, and punish the wicked; and all other things, which we haue notice of, with assurance that the Church proposeth them. So that generally speaking, no Christian, after that he is come to the vse of reason, can be excused by ignorance from believing these points explicitly: for the case of invincible ignorance, can scarcely happen in these points, if euer one reflect that he is a Christian. That, in which we are obliged to seeke to be instructed, is all that, which is contained

in the former Articles of the Creed, and likewise the Sacrament of Baptisme, the Sacrifice of the Masse, the holy Eucharist, and the Sacrament of Pennance, and such other thinges, as are ordinarily taught the people by the Pastours of the Church: yet so, that we shall be excused before God, as long as our ignorance of them proceedeth not through our owne fault.

62. *Is faith alone sufficient for our salvation?*

No; Hope also is required.

LESSON XIV.

Of Hope.

1. *What is hope?*

W Hope is a vertue, that giueth vs an humble and firme confidence in God, that he will make vs happy for euer in the next world, by seeing and possessing him there fully, whom here we know only obscurely by faith; and also that he will giue vs all thinges requisite and necessary in this world for that end, both corporall, and spirituall.

2. *What reason hath man to haue such confidence in God?*

He hath very good reason, considering the infinite goodnesse of God, and his loue towards

man, whom he hath created out of nothing, and also redeemed with his owne blood, only to make him capable of this happinesse: besides the promises, which he hath made of eternall blisse, to those, who loue him; and his fidelity in performing what he hath promised: and lastly, the infinite desire, which in the holy scripture he hath often expressed himselfe to haue, to saue all sinners, and to see them truly conuerted.

3. *The greatest sinner in the world then may haue hope?*

Yes; he is bound to haue it, for otherwise he would do a great wrong to almighty God, if he should think that his mercy, and goodnesse, were not infinite, and consequently greater then all the sinnes of the world.

4. *Cannot a man haue so much hope.*

hope or confidence in God?

No; as long as he useth his diligence to do what is required on his part, for the obtaining of that, which he hopeth for, and relieth more vpon God his grace, then vpon himselfe. But to rely vpon God without vsing his diligence to do that, which is required on his part, would not be hope, but presumption; for God giueth not blisse vnto any, but to those, who vse the meanes prescribed by him, to obtaine it.

5. Where are we taught, what we are to hope for, and how to aske it?

We are taught this, in our Lord his prayer, called the *Pater noster*; which is an abridgement of all, what we are to hope for, and to aske of allmighty God. And it is vsually diuided into seuen petitions, or demands.

H

LESSON XV.

Of the Pater noster.

1. **S**ay the Pater noster.
Our Father, which art
in heauen.

1. Hallowed be thy name.

2. Thy kingdome come.

3. Thy will be done, in earth as it
is in heauen.

4. Giue vs this day our dayly
bread.

5. And forgiue vs our debts, as
we also forgiue our debtors.

6. And lead vs not into tempta-
tion.

7. But deliuer vs from euill.
Amen.

2. *What is contained in the Pater
noster?*

All that which we can demand,
and hope for from God: for in the

Of the Pater noster. 171

first foure petitions, we demand all necessary good ; in the three following, that he deliuer vs from all euill. And againe, as concerning what is good, we first demand the glory of God. Secondly our owne finall and greatest good in heauen. Thirdly our greatest good on earth, which is a vertuous life. Fourthly the meanes to get, and keepe the said good, which is Gods actuall grace. And touching that which is euill, we demand, that he deliuer vs from all euills, both past, present, and to come; and so absolutely frō all euills whatsoeuer.

3. Declare those first wordes, which goe before the first petition ; Our father which art in heauen.

This is a little preface, which teacheth vs three thinges ; first that it is the prayer of the children of God, and therefore that

we are to pronounce it with a sincere confidence and affection, such as true children doe beare towards their father. Secondly that we ought to say it with a generall intention, and charity, towards all our brethren vnited in one body of the Church; for we do not say, *my father*, but *our father*. Thirdly that we ought to addresse our selues to him, as to our heauēly father, and so to seeke nothing but heauēly thinges, or what conduceth thereunto.

4. *To Whom is this prayer addressed?*

It is addressed particularly to the first person of the blessed Trinity; because it was composed by Iesus Christ, who is the second person himselfe, the only sonne of his father, and our mediator towards his father: yet this doth not hinder, but that it is addressed also to all the three persones

Of the Pater noster. 173

of the blessed Trinity ; because all three are but one God.

5. *Why is God, and particularly the first person of the blessed Trinity, called our father?*

Because he hath created vs, and doth nourish, and conserue vs: but chiefly, because he doth loue and embrace vs, with a fatherly loue ; whereby we are truly his adopted children : for no body would giue his owne sonne, to ransom others, if he did not esteeme those others also, as if they were his owne children.

6. *Why is he sayed to be in heauen?*

Although he be euery where, yet he is sayed particularly to be in heauen, because he is seen there perfectly by the blessed, and so our hope is at last accomplished there. In the same manner, as we may say, that a mans soule is seated in his head, though

it be also in his whole body ; because all his five senses are found there ; for by his head, he seeth, he heareth, he smelleth, he tasteth, and also toucheth.

7. *Declare the first petition ; Hallowed be thy name.*

In the first petition we demand, that God be known of all the world, and that so his holy name be honoured, and glorified by all, as it becommeth him, who is infinitely holy in himselfe, and who is our Creatour, our last end, and our soueraine good.

8. *Why do we say, hallowed be thy name, and not, hallowed be thou ?*

Because every thing is known by its name ; and by this petition, we demand, that God be known to the whole world, and all idolatry and false religion destroyed. And so it is worthyly placed in the first place, both because all

Of the Pater noster, 175

the euills in the world proceed from not knowing God; and also because no body can pray to him, vnlesse they first know him; and therefore this knowledge is the first thing, to be demanded for those who want it; and lastly to teach vs, that the first thing, which a Christian ought to seeke, is the glorie of God: for although our owne interest cannot be separated from the glorie of God, because it is impossible to seeke God his glory, without sauing ourselues, or saue ourselues without glorifying God; yet these two ends ought to be one subordinate to the other, and the glorie of God to be preferred before our owne proper interest. And for this reason also we say, in the two following petitions, *thy kingdome come*, and, *thy will be done*, to shew that we ought

to seeke our owne good, chiefly with relation to his glory.

9. *Declare the second; Thy kingdome come.*

We demand in the second that the kingdome, which he hath promised vs, come speedily; that is to say, that the batails being ended, which we haue with the world, the flesh, and the deuill, we may arriue to euerlasting felicity, where we shall enioy God without impedimēt; and he shall raigne in, and ouer vs, for all eternity.

10. *Why is our finall happinesse in heauen called the kingdome of God? or how can any thing be to come, that belongs to God?*

Because, when those places, which the elect are chose to, shall all be filled vp, then all motions, and alterations shall cease; and allmighty God shall raigne by a

Of the Pater noster. 177

constant emanation, or conseruation of the same vnuariable being for euer and euer in all thinges ; which kinde of raigne, is most proper , and sutable to God his immutability. And we do wish , that it may come : because this kingdome is now as it were a making ; as that king, who is going vpon a conquest, either of rebells , or of other enemies, is making himselfe a kingdome.

II. *Declare the third; Thy will be done, in earth as it is in heauen.*

We demand in the third , that we may perfectly obey his holy commandements, as the angells do allwayse obey him in heauen; because it is the meanes to obtaine the former petition: for the ladder to mount vp to heauen, is the obedience of his commandements, and it is the height of all happinesse vpon earth.

H v

12. *Why do we say, thy will be done in earth, and not rather, do thou thy will in earth?*

Because the obseruing of Gods commandements, and liuing ver-
tuously, dependeth ioynedly both
on ourselues by our free will, and
also on God, by giuing vs his
grace; and so we nether say, do
thy will in earth, that is, in vs, nor,
let vs do thy will, but thy will be
done in earth; to shew, that
nether God alone doth do his
will in vs, nor man alone in him-
selfe, but that both do concurre
to it; God, by preuenting vs by
his grace; and man, by consenting
with his free will. And we do wish,
that it may be done in earth, as in
heaven, that is, with all perfec-
tion, and by a full subiection
without resistance.

13. *Declare the fourth; Giue us
this day our dayly bread.*

Of the Pater noster. 179

We demand in the fourth, our dayly bread, and chiefly our spirituall bread, that is, the graco of God, and his holy inspirations, which we haue need of euery day and moment : and secondarily our corporall sustenance and apparell.

14. *Doth he permit vs then, to aske for temporall thinges?*

Yes; but it is by way of condescending to our infirmitie; and therefore, our prayer for them, ought allwayse to be cōditionall, that is, if God doth see them to be profitable for vs; because we our selues do often mistake in our desire of temporall thinges, and seldome know what is good, or bad for vs.

15 *Is he content, that we should aske in this manner, all sorts of temporall commodities?*

No; for his condescendance

H vj

doth not permit vs, to aske any thing, but only our dayly bread; that is to say, that we should not aske superfluous thīges; but such thinges as are necessary, as that is, which we haue need of euery day: nor this nether, but after that we haue first demanded our spirituall bread; which is chiefly vnderstood by this petition.

16. *Why do we call this bread, which we aske for, our bread?*

Because this spirituall nourriture doth appertaine to those only, who are children of the Church, and not to those, who are out of it. Secondly, because Christians haue a certaine kinde of right to it, through the merits of Christ Iesus, if they aske it duely. And lastly, because it is necessary for vs, for our spirituall, or temporall nourishment.

17. *Why do we call it our dayly bread?*

Of the Pater noster. 181

First we call it so, because we stand dayly in need of it. Secõdly we call it so, to note thereby the differēce berwixt the nourriture, which God giueth to his militant Church, and that which he giueth to his triumphāt Church; for this is eternall; and consequently cannot be lost, when once it is giuen; the other is subiect to be lost euery moment, and therefore is designed by the short course of one day.

18. *Why do we adioyne that other word, this day?*

By ioyning this word, our Sauour doth giue vs two documents; the first, that it was his will, that we should say this prayer euery day, seeing we pray but for one day, that so we may depend cōtinually on him. The other is, that we should not be sollicitous, or troubled with anxiety for future

things, especially as farre as they belong to God allmighty ; but enioy the present, with thanksgiving, and repose a confidence in his goodnesse for the future.

19. *Declare the first; and forgieue vs our debts, as we also forgieue our debtors?*

We demand in the first, that God deliuer vs from euill past, that is, from sinne already committed, and which we do dayly commit; by remitting the debt of the fault; and the paine which for it we haue incurred. And we add, *as we forgieue our debtors*, that is, as we pardon the offences of our enemies: for that it is not a reasonable thing, that God forgieue vs our sinnes, if we will not pardon the iniuries done vnto vs, which are offences of so small importance.

20. *Why do we call our sinnes*

Of the Pater noster. 183

against God, our debts?

Because, whosoever offendeth God, doth owe to him a reparation of his offence. Where, it is to be noted, that we owe diuers thinges to God: some, by reason of his perfection and goodnesse, as loue, seruice, and the like: others, by reason of our imperfection and malice, to wit, reparation for our sinnes. Now we do not aske of God, that he remit vs the first kinde of debts, because they are of their owne nature irremissable; for it is impossible to be a creature, and not to owe loue, and seruice to his creatour: besides, those debts are aduantageous for vs. But we demand to be discharged of those debts, which our owne malice hath caused.

21. *Why do we call them our debts?*

We call them so, in a quite contrary sense to the former petition, where we asked our dayly bread; for we call that bread, *ours*, because God doth giue it vs, and nothing is a mans owne more truly, then that which is giuen him. But sinne is called *ours*, not that it is giuen by God at all, but because we cōmit it through our owne proper wills, and malice, contrary to gods inspirations.

22. *Must we pardon our enemies, to be able to say this prayer?*

Yes; and not only this prayer, but any other: in so much, that whosoever hateth his neighbour, and doth perceiue it, cannot pray to God at all, without great presumption, vnlesse he do first lay aside all hatred, by pardoning his enemy in his hart; or at least demand of God, his grace to

Of the Pater noster. 185

do it: since that our Saviour himselfe doth tell vs, that that sacrifice is fruitlesse, which is offered vp by him, who is in enmity with his neighbour.

23. *Why will not God forgive him, who wisheth harme to those, by whom he hath been offended?*

Because it is against reason that God should forgive him, who is not in loue and charity; and whosoever wisheth harme to his neighbour, loueth him not, and so he is voide of charity.

24. *Must we then forgive our enemies, although they do not repent that they haue offended vs?*

Yes; although they should not only not repent, but continue to offend vs: for it is otherwise with men, then with God; for reuenge belongeth to God, because his iustice doth oblige him to punish

where the offender repenteth not, and so God doth neuer forgiue, vnlesse man repent: but as for man, God commands him to leaue reuenge to himselfe alone, and therefore man is obliged to pardon, whether his enemy repent or no.

25. *What is it to pardon?*

To pardon, is to depose all manner of rancour against one, and not to wish him any harme, meerely because it is a harme: wherefore he is not excluded from this prayer, who wisheth due punishment to an offender, as long as he wisheth it, ether for the offender his owne amendment, or for the example of others, and good of the common wealth. Neither is he excluded from this prayer, who wisheth, by a legall way, a reasonable satisfaction, from the offender, which,

Of the Pater noster. 187

by reason of the offence, may be due out of iustice to the offended, ether for the conseruation of his honour, or of his life, or fame, or wealth.

26. Declare the sixt; And lead vs not into temptation.

We demand in the sixt, that God will not permit vs to be tempted, without the assistance of his efficacious grace, to make vs ouercome: for he only is lead, or gone into temptation, whom temptation compasseth round about, so that he findeth no way out; and not he, who is (as it were) but touched with it on one side.

27. Declare the seuenth; but deliuer vs from euill.

We demand in the seuenth, that God will deliuer vs from all euill to come, both spirituall, and corporall, as farre as it may be

preiudiciall to our eternall happinesse. And therefore our Sauour hath taught vs, to pray for our deliuerance from all euill in generall, without specifying in particular the euill, ether of pouerty, sickenesse, or the like; because it often happeneth, that we conceiue that to be inconuenient for vs, which God notwithstanding well knowes to be much conducing to our blisse. And thus we see, what it is we are to aske, and hope for from God.

28. *What signifyeth Amen?*

It is a holy epilogue, or succinct repetition of all this prayer, whereby we demand in one word, all that, which went before; and it signifieth in this place as much as, *so be it*, or, *God grant it to be so*. It is an hebrew word, which was often in our Sauours most sacred mouth, and so it

Of the Pater noster. 189

is most proper to conclude the prayers, which we present to God.

29. *Who gave this instruction of prayer to the Church?*

Iesus Christ himselfe, at the instance of his disciples, who desired him to teach them how to pray.

30. *Is it sufficient for salvation, to have faith and hope?*

No; we must have also charity; because these three vertues, faith hope, and charity, do compound the state of a christian; and charity is the cheifest, and most perfect of all.

LESSON XVI.

Of Charity.

1. *What is Charity?*

Charity is a vertue, whereby we loue God aboue all thinges for his owne sake only, and our neighbour as ourselues, also for God his sake.

2. *What is it to loue God aboue allthinges?*

It is, to loue him more then any creature, and more then ourselues, so as to be ready to deprive ourselues of all thinges, and of our life also, rather then to offend him.

3. *What is it to loue God for his owne sake only?*

It is, to loue him, principally for no other reason, but because

Of Charity. 191

he is infinitely good, excellent,
and worthy to be beloued.

4. *What is it to loue our neighbour
as our selues?*

It is, to desire to him, for Gods
fake, (that is, because God will
haue vs to do so) the same goodes,
which we desire to our selues; and
to treat him in the same man-
ner; as we would haue him to
treate vs: for he, being of the same
nature with vs, and made by God
for the same end, it were vnrea-
sonable, and contrary to God his
determination, not to desire the
same goods to him; which we
desire to our selues; since that
God hath fitted him for them,
as well, as vs.

5. *May one loue himselfe also?*

Yes; and we are bound to do
it in some manner; but in some
manner we may not: for there
are two manners of louing ones

selfe; one naught, the other good.

6. *Which is the naughty manner?*

It is, when we do not referre to God, the affection which we beare to our selues, but rest wholly in our selues, by seeking inordinately our owne contentment.

7. *Which is the good manner?*

It is, when we desire any thing for ourselues, because God will haue vs desire it, intending thereby to fulfill in ourselues, Gods holy will concerning ourselues.

8. *The loue, which we beare to ourselues in this manner, doth it proceed from the loue, which we beare to God?*

Yes; for by louing God truly, we loue all that, which he loueth, and we do will all that, which he willeth, as well in ourselues, as in our neighbour: for God, hauing made vs to a determinate end, in so making vs, he hath directed

vs to some actions, and functions; and so we owe to God our endeauours conformable to such actions, and also the conseruation of our selues, whereby we may be able to do them.

9. *What are the goods, which God will haue vs desire for our selues?*

Those, which make vs capable to attaine that end, for which he hath created vs, that is, to loue him, and to serue him eternally.

10. *Which are these goods?*

They are God his holy grace, whereby we are sanctified, and all that, both corporall, and spirituall, which helpeth vs to gett the same, and to conserue it according to the rules of the Ghospell.

11. *Must we desire these same goods, to all men?*

Yes; but still with conforming

194 *Lesson XVI.*

ourselves to the eternall decrees,
which God made ; concerning
the giuing of them , to each man
in particular.

12. *Is it thus then , that we do
satisfy the precept of Charity,
which we owe to our neighbour?*

Yes; supposing that this affection
be truly settled in our heart,
and that we do testify the same
by effects, when occasion is giuen.

13. *Who is our neighbour?*

All men in the world ; but not
all in the same manner, nor in the
same degree.

14. *How are all men in the world
our neighbours?*

Because all men are issued out
from one and the same father
and mother , Adam and Eue ; all
are composed of one and the
same nature ; and all are capable
of the same euerlasting blisse :
which maketh that they are all,

not only neighbours, but also brethren, and for this reason obliged to loue one an other sincerely.

15. *Why are not all men neighbours in the same manner?*

Because some are neighbours, only in respect of their humane and corporall birth; others are also neighbours, in respect of their diuine and spirituall birth, by Baptisme; whereby all Christians do become children of Iesus Christ, their common father.

16. *Why are not all men neighbours in the same degree?*

Because some haue a greater alliance with vs, then others, as well in respect of our humane, and naturall birth; as our parents, who begot vs, and our kindred, who come from the same race, and family, are nearer to vs, then

other men in generall: as also in respect of our diuine and supernaturall birth, by Baptisme; for Prelates, and Pastors, (who are in the Church as second fathers to vs) and our Godfathers and Godmothers, (who are our spirituall kindred) are more neare vnto vs, then other Christians, who are our spirituall brethren, only because they are borne of the same common father Iesus Christ. And likewise amongst our Christian brethren, we owe more to them, who are more holy, and more vertuous, then to others; because they are as our elder brethren, and as the first begotten in the family of Iesus Christ.

17. *Who are more neare vnto vs, those who are our neighbours by corporall birth, or those who are our neighbours by spirituall birth?*
Those who are our neighbours

by spirituall birth; yea they are nearer to vs, then our owne kindred, if they be not Christians; for our kindred appertaine vnto vs, only by reason we are borne of the bloud of the same man; but Christians are borne of the bloud of the same God, who is Iesus Christ.

18. *How then must we exercise Charity?*

We must exercise it, according to the aforesaid degrees, by preferring allwayes our kindred before other men, and Christians before Pagans, and Catholiques before Heretikes and Schismatikes.

19. *Must we loue Catholikes, only because they are our brethren borne of the same bloud of Iesus Christ?*

This is one reason, why we must loue them; but besides this, we must loue them also, because they

are our fellow members, and compose, together with vs, truly and really one and the selfe same mysticall bodie, whereof Iesus Christ is the head.

20. *Must we not then loue Catholikes, also as members of Iesus Christ.*

Yes; and not only so, but in some sorte as Iesus Christ himselfe; for we finde Iesus Christ himselfe in them in some sorte. First because they make but one bodie, and one selfe same mysticall person with him: and secondly, because his owne diuine spirit, the Holy Ghost, is the common soule of this body, and so by being deriued from Iesus Christ, as from the head, vnto all the other members, it maketh vs all to partake of Iesus Christ. And therefore he sayeth in the Ghospell, that all that one shall doe to the least of the faithfull,

he will hold it as done to himselfe.

21. *Is it then a great sinne to offend against the Charity we owe to our neighbour?*

Yes; because it is an offence done, not only to our brethren, and to the myssicall members of our owne bodie, but also to Christ himselfe.

LESSON XVII.

Of the Decalogue, or ten Commandements?

I. **W***Hat is the best signe to know, whether we love God, and our neighbour, as we ought?*

That is best knowne, by keeping his Commandements: for who hath my Commandements, and

obserueth them, he it is that loueth me, sayth our Blessed Sauour himsele; whereas he who sayth, that he loueth God, and doth not doe what he commandeth, is an Hypocrite, and a deceiver, as his Disciple assu-
reth vs.

2. *Tell me the reason of this?*

Because loue maketh the hearts of those, that loue one an other, conformable; in so much, that they haue the same affections, and the same will: he then who loueth God truly, willeth all that, which God willeth, and doth not goe against his commands.

3. *How manie be the Commandements of God?*

They be ten; to wit these. I am the Lord thy God, who haue brought thee out of the land of Ægypt, out of the house of bondage.

Of the Decalogue. 201

1. Thou shalt not haue any other God but me before my face. Thou shalt not make to thy selfe an Idoll, nor an ingraued image, nor any figure, to adore them.
2. Thou shalt not take the name of God in vaine.
3. Remember that thou keepe holy the Sabaoth day.
4. Honour thy Father and mother, that thy life may be long in the land, which the Lord thy God shall giue thee.
5. Thou shalt not kill.
6. Thou shalt not commit adulterie.
7. Thou shalt not steale.
8. Thou shalt not beare false witnesse.
9. Thou shalt not desire thy neighbours wife.
10. Thou shalt not couet thy neighbours goods.

4. *What do these ten Commandements containe?*

All that, which we must doe, or forbear to doe, to loue God, and our neighbour. The first table, in which were written the three first Commandements, containeth that, which we owe to God. The second table, in which were written the other seuen, containeth that, which we owe to our neighbour. Now charitie doth consist in giuing to God, and our neighbour, their due; for to do this for God his sake, is to loue him: so that the keeping of the Commandements is an assured marke of Charitie.

5. *But what do you say to those Sectaries, who teach it to be impossible, for vs to keepe Gods holy commandements?*

First, they contradict our Blessed Sauour, who most plainly

sayeth, that his yoke is sweet, and his burden light; and S. Iohn, who telleth vs, that Gods Commandements are not heauie. Secondly, they make him most cruell, by obliging vs vnder the paine of eternall damnation, to do that, which is impossible for vs to performe. And finally, they denie a most manifest experience, euen in manie thousands of Gods blessed Saints, who assisted by the grace of God, haue obserued his Commandements, without committing any mortall sinne, after their first conuersion.

6. What is meant by those first words, I am the Lord thy God, who haue brought thee out of the land of Egypt, out of the house of bondage?

By these words, which serue but as a Preface to the Commandements, we are giuen to vnder-

stand, that God can giue vs a law, which we are bound to obserue, he being our Soueraine Master and Lord, who hauing first made vs of nothing, did also redeeme vs from the thraldome of the Diuell; and finally, by innumerable benefites, hath obliged vs in gratitude, to loue him aboue all, and to obserue his holy law.

7. What do we owe to God?

We owe to God all that which a seruant oweth to his master; which are three thinges. The first is fidelitie, which consisteth in not giuing away to anie other, that which belongeth to his master, and also in forbearing to keepe intelligence with his enemies; and this is contained in the first Commandement. The second is reuerence, which consisteth in forbearing to speake

Of the Decalogue. Cōmā. i. 205.
iniuriouſly of him; and in ſpea-
king worthily of him, when oc-
caſion is offered; and this is con-
tained in the ſecond. The third
is actuall ſeruiſe, and this is con-
tained in the third Commande-
ment.

COMMANDEMENT I.

8 **E**xplicate the firſt Comman-
dement: *Thou ſhalt not
haue any other Gods before me?*

We are commanded by it, to
acknowledge one only God, and
not to giue the honour, and ado-
ration (either inward or outward)
which we owe to him, to anie
creature, or to the image of any
creature.

9. *Muſt we not then honour the
Saints, and the images of God, and
his Saints?*

Yes; but we muſt not honour

206: *Lesson XVII.*

them as Gods, as some Pagans did, who gaue diuine honour to images, as to Gods, and so made Idols of them.

10. *What is the diuine honour which we render to God?*

It is a worship, which Diuines call *Latria*, because it is the soueraine worship of all, and it consists in this, that it is an act, where by we testifie, that God is our absolute and soueraine Lord, from whose goodnesse, and power, we haue both our being, and conseruation. Now this honour cannot be giuen without Idolatrie, to anie, but to him: yet it doth not hinder, but that we may giue an inferiour kinde of honour to Saints, to Reliques, to Images, and to the Crosse; which may appeare euidently by this example. If a king should forbid vs, to giue to any bodie, the honour,

Of the Decalogue. Cōmād. 1. 207

which is due to his owne person, no man will imagine, that he doth forbid vs, to render to his Magistrates vnited to his person in seuerall offices vnder him, some other kinde of honour, inferiour to that, which is due to himselfe: but euery bodie will perceiue, that he forbids vs only to acknowledge his Magistrates, for our Soueraine Lord, and king. And the same is in our case: for the Catholike Church will not haue vs, to acknowledge the Saints for our soueraine Lords, or to honour them vpon that consideration, but teacheth expressly the contrary, that such honour is due only to God: yet it declareth, that we may honour them, as persons vnited by loue to our Soueraine Master, and cherished by him.

11. *Is the worship, which we*

*render to Saints, only a civill
worship?*

No; it is a holy, and religious worship; and it is called holy, because it is rendered to Saints, in regard that they are holy, and blessed in heaven; and it is called religious, because it is commanded by the Christian religion; and also because it is used for a religious end; and finally because it is an act of that vertue, which Divines properly call *Religion*: for Saints are honoured with relation to God, by whom they are glorified with eternall blisse. And well may this honour be called religious, when S. Augustine auoweth, that the honour, which we render to our Parents, may be called such.

12. *How must we worship the
reliques of Saints?*

We must worship them also with

Of the Decalogue. Cōmād. 1. 209

a religious worship, as representing to vs the vertues, and good workes, which were done by the Saints themselves, in doing whereof these reliques were instruments; for the bodie is the instrument, whereby our soule doth performe all our outward actions. Wherefore we do reuerence in reliques the sanctitie, zeale, and purity of those, to whom they did belong.

13. May we also giue reuerence and worship to Images?

Yes, but we must not worship them as Gods, as the Pagans did; for that is forbidden in this commandement. Neither must we worship the images, that is the wood, the stone, the metall, the painting, &c. for themselves, but for their sakes, who are represented by the images; for the Persons themselves are honoured,

worshiped, and prayed to in their images. Wherefore S. Ambrose speaking of honouring images, sayeth, that he who crowneth the image of the Emperour, doth honour him, whose image he hath crowned. And so Iacob did adore Ioseph, in honouring the top of his rod or scepter; for he made no account of the rod itselfe, but only in consideration of him, who held it. No more doth the Church beare anie reuerence to images, but meerly in consideration of them, whom they represent; and to denie them reuerence in this respect, is a meere barbarousnesse, and want of common sense.

14. *What kinde of worship is due to Images?*

Certainly, since that we worship the Saints in their Images, by calling to minde their holines,

Of the Decalogue. Cōmād. 1. 211

and that they are vnited in blisse to God, the worship done to the image, must needs be religious: for images being vsed for a religious end, they are belonging to God, and holy, and consequently to be vsed with respect for that reason; since that no man can denie, but that nature teacheth vs, that all holy thinges ought to be vsed so. And therefore it is a shortnesse of discourse in men, to denie that vnto pictures, which of they grant vnto other thinges.

15. Must we also worship the Crosse?

Yes, and in a more particuler manner, then other representatiue images and thinges; because it was the instrument of our redemption, and it calleth to our memorie the death, and passion of our Sauour. In fine, in all these points, we do follow

the custome of our fathers, and the practise of the ancient Church, and therefore all those, who disallow them, are condemned by the Church.

16. *What then are we commanded to doe, by the first Commandement?*

We are commanded to worship God, by acknowledging him in our hearts, to be our Supreme Lord, and Master, and to apprehend him, as an incomprehensible essence, not like to any thing fancied by man.

17. *What are we forbidden to doe, by this Commandement?*

We are forbidden, to giue this worship, which is due to God, to anie creature; or to apprehend him like anie thing fancied by vs.

18. *What sinnes are reduced to this Commandement?*

All those, which are committed

Of the Decalogue. Cōmād. 1. 213
against Fayth, Hope, and Char-
ritie; for God is worshiped in
our hearts, by these three ver-
tues, and so in the first place, the
true religion is established, and
all false ones reiected by this
Commandement.

*19. Who are those, that offend
against Faith?*

First, he offendeth against faith,
who doth not believe (at least
implicitly) by act, or habitude,
firmely, without doubting of
their truth, all that, which the
Catholike Church teacheth as
matter of faith. Now, he belie-
ueth implicitly by act, who
sayeth actually within himselfe,
I believe whatsoeuer the Church
teacheth as necessary to be be-
lieued: and he belieueth impli-
citely by habitude, who hauing
once made firmly the former
act, doth not afterwards recall

214 *Lesson XVII.*

it; for by vertue of that act, he is presumed still to be readie by Gods grace, to make the like act, whensoever he shall be obliged to it, vpon anie occasion.

He also offendeth against faith, who (although he belieue implicitly all that the Church telleth vs) yet is ignorant of that, which he is bound to know explicitly, as that there is but one God, that this God is iust, good, and perfect; and in fine, all the principall points, which are contained in the Creede.

Those likewise offend against faith, who belieue in generall, and also in particular, what they ought, but yet doe dissemble their religion, and forbear to professe it (when they are obliged) either through feare, or for other respects.

Those also, who giue care to

Of the Decalogue. Cōmād. 1. 215
Heretikes, or reade hereticall
bookes with danger to be per-
verted, or assist at the publike
prayers of Heretikes.

All Magicians, Coniurers, and
Witches, who giue themselves
to the Diuell, or belieue in their
hearts, that diuells deserue anie
honour from them, offend
against fayth.

All those likewise, who vse the
meanes of Coniurers to inuoke
the Diuell, for what end soeuer,
although it be to vndoe againe
the mischieuous inchantments,
which they had made before:
yea though they doe not inuoke
the Diuell, yet if they desire to
be assisted by their superstitious
and magicall inuentions, offend
mortally.

All those offend against fayth,
who vse certaine superstitions,
or put any confidence in them,

as some doe in hearbs gathered vpon the day of our Sauours Ascension, or on S. Iohn Baptists day; others in a certain number of candles, or the like. In fine, whensoever any thing hath not a vertue for that end, for which it is vsed, either by its owne naturall qualities, or by some supernaturall force conferred vpon it through God his promise (as Sacraments and such other remedies haue, which the Church prescribeth,) it is to be esteemed superstitious, and to make vse of such remedies, either to cure diseases, or to finde thinges that are lost, is a mortall sinne.

20. *Who are those, that offend against worshiping God by hope?*

All those, who dispaire of their saluation.

All those, who presume so much in Gods mercie, that they abandon themselues

Of the Decalogue. Comād. 1. 217
themselves to all sorts of sinnes,
thinking that God will pardon
them, though they doe what
wickednesse soever.

Those, who, through want of
courage in miserie, doe detest,
and hate their owne liues, and
being, which God hath giuen
them.

Those, who being oppressed
with calamities, doe thinke that
God hath abandoned them.

Those, who hope so much in
God, that being sick, or in other
miseries, they neglect humane
meanes, to relieue themselves,
thinking that God will cure them
without their owne industrie.

*21. Who be those, that offend against
worshiping God by charitie.*

All those, who haue a distast
against God, because they doe
not receiue, what they desire.

Those, who loue creatures
K

more then him, who is the creatour of them.

Those, who are ashamed publickly to professe deuotion, and loue towards God.

Those, who mocke, or disesteeme such persons, as doe their dutie towards God, calling them scrupulous persons, Bigots, or the like.

Those, who despise the blessed, who are vnited with God, and mocke at their reliques, at the Crosse, at holy places, miracles, and other holy thinges; it being euident, that those doe not giue to God, what charitie obligeth them vnto, who doe not loue, and reuerence that, which hath a particular relation to God, as holy thinges haue.

Lastly, the sinne of pride is particularly reduced to this commandement, for by pride we

Of the Decalogue. Cōmād. 1 219
assume that to our selues, which
is due to God.

Now to conclud this first com-
mandement, you must note that
this precept of charity, is the
summe of all the cōmandements,
for all are comprehended in this,
by which we are commanded to
loue God with all our hart, with
all our strength, and with all our
soule; in fine, to loue him without
measure or limits.

*22. How is it possible to accom-
plish this commandement, which
hath no measure nor limits?*

It is true that this comman-
dement cannot be perfectly ac-
complished, vntill we possesse
almighty God himselfe, and
enioy him entirely in heauen; yet
the want of this perfection in this
world, doth not render vs guilty
of breaking this cōmandement,
as long as we do aspire vnto it by

making a continuall progresse in it, which is at last to be accomplished in heauen. And to this purpose S. Augustin sayeth, that the whole life of a good Christian is nothing els, but a holy desire; that is to say, a continuall motion of our hart, which carrieth it on (according to S. Pauls admonition) not to looke back, but to aduance still further and further; as Pilgrimes do, whereof some go faster, others slower in the same way, yet all go on towards their iournies end.

23. *What degree then of the loue of God is that, which is necessary in this life for saluation?*

Two things are absolutely necessarie for saluation, touching the obseruance of this precept, for those who are come to the vse of reason. The first is, that the loue of God be the most absolute,

Of the Decalogue. Cōmād. 1. 2 21

the most affectionate, the most generall, and predominant ouer all our other loues, and that it raigne ouer all our passions: so that we must loue God not only more then our owne liues; but also we must loue him generally and without exception, more then all that, which we desire, or can desire. For we must be truly and sincerely so disposed in the bottome of our harts, as to loose all things that are most deare vnto vs, and to suffer the greatest indignities that can be, rather then to loose him; and consequently rather then to commit the least mortall sinne. This degree of the loue of God is absolutely necessarie to saluation for all men in the world; and this degree is sufficient, supposing it be accompanied with a second condition, which is, that hauing

222 *Lesson XVII.*

once this loue rooted in vs , we
endeauour still to encrease it
more and more , by our prayers,
by our good workes , and by a
deuoute rule of our whole life:
for let vs haue made neuer so
great aduancement in charity,
we are still bound to go on , and
not to make a stand ; because we
haue not yet attained to the per-
fect accomplishment of this pre-
cept of louing God with all our
soule ; nether shall we attaine
vnto it, vntill we come to heauen;
and therefore not to go on, is to
go back.

Now seeing that the loue of
God must be predominant ouer
all our affections, and raigne ouer
all our passions, the securest rule
to know, whether we haue truly
this loue of God or no, is to looke
into the course of our life , our
actions, and designs. For as we

Of the Decalogue. Cōm ād. 1. 223
see amongst worldly men, that
ordinarily in euery one, some one
passion is predominant ouer all
the others, which maketh, that
we esteeme some auaricious,
others ambitious, others vaine
glorious, others addicted to plea-
sures, others reuengefull; accor-
dingly as the loue of riches, or
of greatnesse, or of glorie, or
pleasure, or reuenge do raigne in
them; whereof we do iudge by
their actions, designs, occupa-
tions, and by the whole conduct
of their life, which is for the most
part tainted by that principall
affection that raigneth in them.
In the like manner, no man hath
reason to think that he loueth
God aboue all thinges, which is
necessary to saluation, if exami-
ning his life, actions, employ-
ments, desires, and pretensions,
he doth not finde, that the prin-

224 *Lesson XVII.*

cipall part of them do tend towards God, seeing that the loue which we owe to him, is not a loue of wordes and thoughts, but of effects and actions. And therefore we must not deceaue ourselues, taking the acts of our vnderstanding, for acts of loue and affection; for there is no man, that hath the vse of reason, whose vnderstanding doth not tell him, that we ought to loue God more then ourselues; yea, there is no true man, who hath not an inclination to loue God, more then himselfe: but the loue of God doth not consist in that act of the vnderstanding, nor in this inclination, but it consisteth in putting this inclination in practise.

COMMANDEMENT II.

24. **W***Hat are we taught by the
second Commandement.
Thou shalt not take the name of
the Lord thy God in vaine?*

It forbiddeth all false, and
vnnecessary oaths, and all disreſ-
pect which is done to God, by
word of mouth; for the respect
we owe to the Maieſtie of God;
doth oblige vs, not to vse his
name in anie thing whatſoeuer it
be, without ſome neceſſitie.

25. *When is it lawfull, and no
sinne, to ſweare?*

It is lawfull to ſweare, when our
oath is accompanied with truth,
iuſtice, and iudgement; without
anie one of which conditions, the
oath will be ſinfull, and naught.

26. *Why were oaths inuented?*

They were inuented for a re-

226 . *Lesson XVII.*

medie of humane imbecillitie, to supplie the want of beliefe, which we should giue to one an other, when we affirme a truth; and so if Adam had not sinned, oaths had not been needfull.

27. *What is it to sweare with truth, iustice, and iudgement?*

He sweareth with truth, who affirmeth nothing but what he thinks himselfe to know certainly to be true. He sweareth with iustice, who doth not sweare all truths, but only such, as his oath shall hurt no bodie; and in case he promise a thing by oath, that the thing promised be lawfull, and possible. He sweareth with iudgement, who obserueth these three conditions; first, if he doth not sweare any thing, but only that, which would not be believed without an oath; secondly, if he sweareth nothing, but that which

Of the Decalogue. Cōmād. 2. 227
is necessarie to be known for
some important reason; thirdly,
if when he sweareth, he performeth
it by decent words, and in
due time and place, and without
passion or cholere.

28. *How many kindes of oaths
be there?*

First in regard of God, whom
we call to witnes, they are two-
fold; for we may either call him
simply for witnes of a thing, or els
we may call him as reuenger of
vntruths, in case we say a false
thing. Secondly they are twofold
in respect of the thinges we
sweare; the one is purely affirma-
tiue, the other hath also a promise
joined with the affirmation: the
first may concerne thinges past,
present, or to come; the second
doth concerne only thinges to
come; which also is twofold, for
we may promise by oath either to

228 *Lesson XVII.*

man, or to God. And as we are bound to affirme nothing but truth, so are we bound to make our promise true by obseruing it, in case it be lawfull, vnlesse by some accident, it become morally impossible; or vnlesse he, vnto whom the promise is made, dispenseth with it; as if to man, the man himselfe; if to God, the Church.

29. *What thinges are we commanded to doe by this Commandement?*

As in the former we are commanded to honour God with our hearts, so are we in this commanded to honour him with our tongues.

30. *What sinnes are reduced to this Commandement?*

All blasphemie; and so those offend against this Commandement, who blaspheme either in

Of the Decalogue. Cōmād. 2. 229

thought, or word, by attributing to God that, which doth not become his diuine perfection; as those do, who say, he is cruell, vniust, partiall, that he damneth men actually to eternall punishment without their demerits, &c.

Those, who denie him to haue that perfection, which belongeth to him; as those doe, who murmur against him, and say, he is not good, &c.

Those, who affirme of him that, which he hath in some sense, but they doe it, as if it were threatening, or otherwise irreuerently; as those doe, who haue in their mouths so often these words, *God his bloud, God his wounds,* or the like.

Those, who sweare by the Diuell, or by false Gods; for none ought to be sworne by, as if he were God, but he who is the first truth,

230 *Lesson XVII.*

and by whom all thinges are true.

Those, who sweare by S. Peter, or other Saints, by heauen, by the earth, or by any other creature, as they represent vnto vs the truth, and maiesty of their Creatour.

Those, who speake ill of Saints, and of holy thinges, who laugh at scripture, and vse it prophane-ly in a sporting way, or diffamatorie libells, &c. For the name of God, which we are forbidden to take in vaine, doth not signifie that materiall word only, but also all that which hath a particular relation, and vnion with God. And therefore those also offend against this Cōmandement, who in a place consecrated to God, as in a Church, or in a Church yarde, do commit any action vnworthy the purity of the place.

COMMANDEMENT III.

31. **D***Eclare the third Commandement. Remember to keepe holy the Sabaoth day?*

The two former commandements doe conteine our duty in heart, and word; here we are commanded, to sanctifie the day of God allmightie his repose, by actuall seruice; which day, before the resurrection, was the seauenth day, but now it is the eighteth: for as God, after he had created the first world (as I may terme it) in six dayes, did repose the seauenth; so our Sauour, after that with great labour he had made vp the second world, which is the Church, reposed the eighteth day (which is the day of his resurrection) for all eternity.

32. *Wherefore did God command*

the Iewes to obserue the Sabaoth day?

In memorie of that great benefit, which man receaued by the worlds creation, which he finished vpon this day.

33. *Wherefore is it that Christians obserue the Sunday, and not Saturday, the former Sabaoth, which was commanded by God himselfe?*

You must note, that there is this difference betwixt this commandement, and the other nine, that all the others do follow in euery particular out of the law of nature, and therefore they are perpetuall, and cannot be changed; whereas this commandement, for as much, as concerneth the determination of the time, is ceremoniall, and therefore it may be changed in this point; for although the law of nature doth teach vs, that we ought to giue

Of the Decalogue. Cōmād. 3. 233

some particular time to God his seruice, yet it doth not determine the time, but leaueth the determination to the positiue lawes of God, or his Church. Wherefore as our Sauour had formerly changed diuers of the ceremonies in the ancient law, by taking away the figure, to giue vs the truth it selfe, as Baptisme in place of Circumcision, the blessed Sacrament in place of the Paschall Lambe; so also his Apostles (inspired by the holy Ghost) appointed vnto Christians instead of the former Sabaoth, the obseruation of Sunday, or our Lords day of repose: which is worthily called our Lords day, for that our blessed Redeemer Iesus Christ did not only rise gloriously from death this day, but also (according to the common opinion) he was borne this day,

234 *Lesson XVII.*

and he sent the holy Ghost vpon this day to his dearest spouse the Church. We doe also keepe still on this day a memorie of the Creation of the world, which was begunne on this day, if we take it as the first day of the weeke.

34. What is required of vs, for the fulfilling of this precept, of sanctifying the Sabaoth day?

It is required, that we abstaine from all seruile workes forbidden by the Church; and that we giue to God, vpon this day, that solemne and publike worship, which the Church preferibeth. Besides, to obserue this commandement with perfection, we are to employ the whole day (excepting only that time which is required for our sustinance, and necessities) in diuine seruice, as in prayer, hearing sermons, reading good bookes, and the like:

Of the Decalogue. Cōmād. 3. 235

and therefore those, who spend this day in idle sports, or vnnecessary voyages, and the like, do not comply fully with the end of this commandement, nor with the Churches desire concerning it; and therefore are reprehensible. Wherefore all people should be exhorted, to spend at least some part of the day in hearing of sermons, or other pious exercises; for by little and little Christians become like Pagans, without apprehension of the next world at all, vnlesse they be often stirred vp by sermons and such pious exercises. And therefore to neglect them totally, cannot choose but be a great abuse, and the cause that many goe headlong to hell.

35. *What is understood by seruile workes?*

All corporall workes, whereby

men vse to gaine their liuing by labouring for other men, which are commōly called meckanicke workes: and so workes, which are common to Masters, and seruāts, as dancing, and singing, and the like, are not esteemed seruile. But the best rule to know which are such, and which are not, is the practise of the Church: for the law of nature doth not forbid seruile workes, on dayes dedicated to God his seruice, but only so farre forth, as the said workes may be a hindrance, either to the inward or outward worship, which men professe peculiarly towards God on those dayes: and therefore, as it belongeth to the Church, to determine the dayes of publike, and solemne worship; so it belongeth to her also, to determine what temporall workes are to be permitted, and what to

Of the Decalogue. Cōmād. 3. 237
be forbidden, as preiudiciall to
the publike solemnitie of diuine
worship intended by her on those
dayes. And so we see that she doth
forbid certaine workes, which
are not altogether mechanicke,
as buying and selling in markets,
keeping open shoppes, or selling
in them, &c. and she doth also
allow some seruile workes, which
are dayly necessary for the sub-
sistence, and entertainment of
men, as most household busi-
nesses are.

36. *Is it neuer lawfull vpon our
Lord his day, to doe such seruile
workes, as the Church forbiddeth?*

Yes; when the not doing them
may be a cause of any notable
harme, as the taking in of haruest,
when there is danger, that it may
be spoiled with ill weather; as also
the shooing of an horse, that is
in a iournie vpon the high way,

238 *Lesson XVII.*

&c. For although in these cases a temporall gaine be gotten by those, who doe these workes, yet that particular gaine is not the principall end of permitting these workes, but the good of the common wealth.

37. *Who be those that transgresse against this Commandement?*

First, all those labourers, and tradesmen, who worke on festiuall dayes.

Secondly, those who consent to such working, or doe not hinder it, when they may by authority doe it.

To this Commandement also may be reduced those thinges, which are committed against the precept of the Church for hearing of Masse. As first, those, who neglect to heare Masse on Sundayes, and Holy dayes, offend mortally.

Of the Decalogue. Cōmād. 3. 239

Secondly, those who though they be present at Masse, yet are not attentue at it, but stand talking or gazing vp and downe.

Thirdly, those who goe to Masse for some ill end.

Fourthly, those who take no care to see, that their children, and seruants satisfie this precept.

38. *May not one also be excused in some case from hearing Masse on festiuall dayes?*

Yes, when he cannot goe to Church, without danger of some notable hurt to himselfe, or to his neighbour: or if he haue some lawfull impediment; as for example, if a man haue vndertaken a voyage for a busines of great importance, either for himselfe, or his neighbour, and should be hindred by hearing Masse, from performing his voyage in due time.

COMMANDEMENT IV.

39. **D***Eclare the fourth. Honour thy Father and Mother, that thy life may be long in the land, which our Lord thy God shall giue thee.*

In regard that aboue all others, our parents are most neere to vs, and that we are most obliged to them, both for our being, and life; therefore the first precept of the second table commandeth vs, to obey, and reuerence them, both inwardly and outwardly, and also to helpe them in their necessities; for honour includeth both loue, obedience, and seruice.

40. *What meaneth the later clause; That thou mayest liue long in the land, which thy Lord thy God shall giue thee.*

As

Of the Decalogue. Cōmād. 4. 241

As it doth promise long life to dutifull and obedient children, so also it is a most fearefull threat (amongst other punishments) to those, who are vndutifull to their parents, from whom they had receiued their life and being, that they shall not liue long.

41. What obedience do Children owe to their parents?

They owe them obedience, in all iust thinges, but not in such thinges, as are contrary to the will of God; for he is to vs more then our father, and so must be preferred.

42. What assistance are Children bound to giue them?

They are bound to assist them, not only by their industrie, but also with their goods and meanes, if they haue any of their owne: for it is reason, that those, that haue giuen vs our being, should

receiue from vs all that , which may contribute to the conseruation of their being. And the obligation is so great , that if one should see his father , and his sonne in imminent danger , and were not able to helpe both , he is bound to helpe his father , rather then his owne sonne. This obligation also is such , that Religious persons may goe out of their Religion , to assist their parents in extreme necessitie , when by other meanes they cannot be relieued.

43. Dost this Cōmandement oblige only children to their parents ?

No ; for loue is mutuall of its owne nature , and so by obliging children to loue their parents , God obligeth also parēts to loue their children. But it was not necessary to cōmand it expressly , because the loue of parents

Of the Decalogue. Cōmād. 4 243
towards their children, is so naturall, that it needed not to be expressed: it sufficeth that nature hath imprinted it in the harts of all parents.

44. *Whom are we to understand by our Fathers and Mothers?*

First and principally our corporall fathers, and mothers: secondly our spirituall fathers, who are the Prelates of the Church, as also our ghostly fathers: thirdly our tēporall Magistrates: fourthly husbands, in respect of their wiues: fifthly our vncles and aunts: sixthly tutours, in respect of pupils: seuenthly masters, in respect of seruants: eighthly, those who teach in respect of schollers: and lastly old, and aged persons, in respect of yonger people. So that we owe to all these, a more particular respect, then to others, according to their seuerall degrees.

L ij

As they likewise, do owe a particular loue, to their inferiours, of each kinde respectiuely.

¶. How do children transgresse against this precept?

First, all those do transgresse, who do not loue and respect their carnall parents.

Secondly, those who do not obey them.

Thirdly, those who do not assist them in their necessities.

Fourthly, those who do despise them, or are ashamed to acknowledge them, by reason of their pouerty.

Fifthly, those who treat them rudely, and giue them iust occasion of choler.

Sixthly, those who mocke at them, and murmure against them, and treat them with iniurious words.

Seuenthly, those who do any

Of the Decalogue. Cōmād. 4. 245
vnreasonable action of importance contrary to their desire.

Eightly, those that doe accuse their parents in publike courts, except it be for treason.

Ninthly, those who by excessive expences, and disorder, hinder them from making restitution of goods ill gotten.

Tenthly, those children, who are not carefull to see, that their fathers and mothers confesse at the hower of death, sinne mortally, in case that there be no bodie els to looke vnto it, and that through their negligence their parents dye without confession.

Eleuently, those who after their parents death, do not execute their last will, and testament.

Twelfthly, those children who permit themselues, to be induced to marry, against their fathers

will, offend against this commandment. And it is to be noted, that the obligation, which we haue to our parents, is so great, that they, who transgresse against them, do very often offend mortally.

46. How do parents transgresse against this Commandement?

First, by vsing their children with too much seuerity, as those do who beat them, and vse them ill vpon no occasion; or vpon iust occasion, but beyond measure.

Secondly, those who marry them to persons, that they cannot loue.

Thirdly, those who make them become religious against their will, do offend mortally.

Fourthly, those who vse them with too much indulgence, and do not correct them, when they do ill.

Of the Decalogue. Cōmād. 4 247

Fifthly, those who haue more care to see them rich, then that they be brought vp in the feare of God.

Sixthly, those that hinder them from entering into Religion, when they seeme to be called to it by allmighty God.

Seuenthly, those who giue them any ill example, or put them vpon any euill action.

Eighthly, those who disinherite them without any lawfull cause.

Ninthly, those who giue their goods to any others, though it be to the Church, in case that thereby they depriue their children of that portion, which is reasonably due vnto them, and which is necessary to maintaine them in a competent manner, do transgresse notably against this precept.

Tenthly, those who send their

children to begge, that is, make beggars of them, when they are able to maintaine them.

Eleuenthly, those who do not prouide for their bastards, if they be able, at least waies so farre, as that they may not liue in misery.

47 *How do men trangresse against other persons, who are mutually obliged by this Commandement?*

First, those persons transgresse against their spirituall fathers, and temporall Magistrates, who do not obey the ordinances of the Church, and of the Common wealth.

Secondly, those who do mur-
mure against their superiours,
either ciuill, or ecclesiasticall; and
do censure their ordinances, and
manner of gouernment; which
murmuring is for the most part
an occasion of great harme: for
such discourfes do easilie beget

Of the Decalogue. Cōmād. 4. 249
in the hartes of the hearers, a contempt of their persons and authority, which afterwards doth likewise infect the people; and causeth contempt, disobedience, and disorder in the Common wealth.

Thirdly, those, who do speake ordinarily against the vocation, behauiour, and liues of Churchmen, and doe not beare a due respect vnto them. And on the contrary side the Churchmen, who haue care of soules, offend greiuously, if they do not administer the Sacraments, and preach the word of God, to those who are vnder their care, and giue them spirituall instruction, counsell, and comfort. As also, if they do not giue almes to the poore, as farre as they are able, especially to such as are vnder their care.

Wiues offend against this com-

250 *Lesson XVII.*

mandement, who do neglect, or disdaine their husbands; or do giue them an occasion of choler, and doe not seeke to content them in all reasonable thinges. As contrarywise, husbands do abuse their authoritie, which God hath giuen them ouer their wiues, if they depriue them of honest liberty; if they do not allow them commodities necessary for their entertainment; if they treat them outragiously in words or deedes; if without their consent they liue continually absent from them, vpon any disgust, or without a iust cause.

Pupills are bound to follow the counsell, and aduise of their tutors. And tutors offend if they take not care to instruct their pupills; if they permit their goods to be dissipated through their negligence; if they marry

Of the Decalogue. Cōmād. 4. 251
them disadvantageously, either
through fauour, of for other
respects.

Seruants offend by neglecting
their seruice; by murmuring
against their Masters; by speaking
to their disadvantage; by giuing
them an occasion of choler; by
disposing of their goods without
their consent, &c. Masters offend
by too much rigour towards their
seruants; in exacting from them
more then they are able to per-
forme, in not procuring their
good, as much as they can conue-
niently; in reteining their wages
from them, that so they may be
constrained to liue with them;
as also in hindering them from
marrying, or dissuading them
from any other course, that may
be notably disadvantageous to
them, to the end that they may
thereby still haue them for their
seruants.

L vj

COMMANDEMENT V.

48. **D***Eclare the fifth Com-
mandement. Thou shalt
not kill?*

This forbiddeth vs to doe harme to any man, in his life, either corporall, spirituall, or ciuill: and consequently it commandeth vs to protect, and preserue him, in all three, so farre forth, as we are able.

49. *Is it neuer lawfull to kill a man?*

It is neuer lawfull to kill him spirituallly: but it may be lawfull to kill one corporally, in these cases. First, if it be done by authority of Magistrates, in way of iustice. Secondly, if it be done by souldiers, in a iust warre, by order of their Captaine. Thirdly, if it be done by any particular

Of the Decalogue. Cōmād. 5. 253

man, in a iust defence of his owne, or his neighbours life, when (in case he or his neighbour be sett on) he cannot otherwise defend himselfe, or his neighbour, from being slayne : and that these thinges be done without any rancour of minde, or spirit of reuenge.

50. Who are those, that transgresse against this Commandement, for as much as it concerneth corporall life?

First, all those, who kill voluntarily anie man, excepting in one of the three former cases.

Secondly, those who doe lame, wound, hurt, or beate any man.

Thirdly, those who desire, counsell, or (when they may conueniently) do not hinder any of the foresayd excesses. And it is to be noted, that the more cōsiderable the person is, so much the sinne

254 *Lesson XVII.*

is greater; as also if it be done in a place consecrated to God: for it is a greater sinne to kill ones father, brother, kinsman, churchman, magistrate, or one by whose industrie and labour a whole family liueth, then to kill one, that hath none of these qualities: as also it is a greater sinne, to perswade many, then to perswade one only, to commit any of the foresaid excesses.

Fourthly, those iudges who condemne one that is innocent, or also one that is guiltie, without vsing all the formes that are requisite for his processe.

Fifthly, those iudges, who do not fauour the cause of an innocent person, as also those, who persecute him, are guilty of his oppression.

Sixthly, those magistrates, who do not punish duells, murders,

Of the Decalogue. Cōmād. 5. 295
and all such like excesses.

Seuenthly, those that praise, and approue of such like excesses, either before or after they are committed.

Eighthly, all Phisicians, Chirurgiens, or Apothecaries, who kill or hurt one notably, although it be not done on purpose, but by grosse and culpable ignorance; for ignorance is esteemed malice in him, who is obliged to know.

Ninthly, those who procure to destroy the fruit in the wombe of a woman, or if the woman herselfe should do it by dancing, or any other excesse, or by some grosse negligence, though she thinke not of it; for negligence also is esteemed malice, where one ought to be diligent.

Tenthly, those who see a poore man dying for hunger, and do not relieue him.

Lastly, those who kill themselves, or, without a iust cause, expose themselves to imminent danger of death; or, being weary of liuing, desire death; yea, if one should expose himselfe to martyrdome, because he is weary of his life, he would commit a grieuous sinne.

51. *Who be those, that transgresse against this Commandement, for as much as concerneth spirituall life?*

First, all those, who infect others with Heresie, or keepethose that are infected, from returning to the true Church.

Secondly, all those, who either by word, or by ill example, do incite others to sinne, or diuert them from doing good.

Thirdly, those who do not correct their neighbour, when they thinke probably their admo-

Of the Decalogue. Cōmād. 5. 257
nition would doe him good.

Fourthly, Phisitians, friends, and seruants, who assisting sicke persons, do not aduertise them in time, that they are in danger of death, and to thinke of their conscience.

Fifthly, all those, who commit, or resolue to commit any mortall sinne.

52. Who be those that transgresse against this Commandement, for as much as concerneth our ciuill life?

First, all those, who either by words, or libells, do diffame their neighbour, whether it be by imposing a false crime vpon him, or by discouering a true vice of his, which was not knowne publicly before.

Secondly, those, who incite others to cōmit such diffamation against their neighbour, or giue

care to them, or do not diuert their discourse when they may.

Thirdly, those who brag of their owne vices, whereby they depriue themselues of that reputation, with which they ought to liue in the world. And it is to be noted, that he who hath diffamed another man, whether it be in a thing true, or false, is bound to restitution, that is, to repaire his honour.

Fourthly, those who do laugh at other men, do discourse and talke of their defects, do censure their actions, do breake bitter iests vpon them, and in fine do speake freely in preiudice of persons, either present or absent. And whereas many make no scruple of doing these thinges, vnder pretence that they discourse only for recreation, and passetime, or that they say nothing, that

Of the Decalogue. Cōmād. 5. 259

seemes to be of importance, they do deceiue themselues exceedingly: for ordinarily these kinde of discourses, do cause a confusion, and distaste in him, who findes himselfe laughed at, despised, or ill spoken of; wherevpon proceed oftentimes enmities, and auersions from one another, and a breach of mutuall correspondence, and fraternall charitie.

Fifthly, all those offend against this precept, who do not carry to each other a due respect. Where it is to be noted that many, yea sometimes man and wife, make little scruple, when they haue vpbraided one another with all sort of contumelies, and vented their whole choler, but esteeme them as words spoken in the aire, because no other harme followeth out of them; not considering that

God is more offended with the malice of the heart, from whence such iniuries proceed, then with the effects, that follow out of them: and therefore they deceiue themselves, if they thinke it not a grieuous offence; since that our Sauour himselfe sayeth, that he who calleth his brother foole, is guilty of hell fire.

Sixthly, whosoeuer hauing had some falling out with his neighbour, doth disdaine him, or put of to be reconciled vnto him, or auoideth his company, meerly out of rancour of minde, offendeth against this cōmandement; nether will it excuse him to say, that he wisheth no more harme to him, then to himselfe; for God doth not only forbid vs to do, or wish harme, to our neighbour, but also he commandeth vs to doe him good, and expresse

Of the Decalogue. Cōmād. 5. 261
kindenesse to him vpon occasiōs,
both in deedes and in words.

Lastly, those offend grievously
against this commandement, who
cause factions, and seditions
amongst parties; as also those,
who nourish such disvniō of
mindes, by siding with either
partie, and doe not seeke rather
to vnite them together by peace
and quietnesse: and the offence is
the greater, when by siding with
either party, they meddle in that,
which doth not belong vnto
them, as when Lay-men meddle
in Ecclesiasticall affaires, or mat-
ters of Religion; for although
differences in these kindes, may
oftentimes in Ecclesiasticall per-
sons, proceed from zeale in both
parties, yet in Lay-men it can
neuer be excused from faction,
except it be where the Church
hath publikely censured one par-
tie.

COMMANDEMENT VI.

53. **D***Eclare the sixth Commandment. Thou shalt not commit adulterie?*

We are forbidden by this commandement, all sorts of actions, words, and thoughts, contrary to chastitie, and chiefly to violate the bond of Marriage.

54. *How many kindes of carnall sinnes be there?*

There be seuen, Adultery, Simple fornication, Incest, Defloration, Rape, Sacrilege, and sinne against nature. Adulterie is a carnall act betwixt man and woman, where one or both parties are married to a third person. Fornication is, when nether partie is married, nor hath vowed chastitie, nor are virgins, nor allyed to one another. Incest is, when there

Of the Decalogue. Cōmād. 6. 263
is kindred, or affinitie betwixt the
two parties. Defloration is, when
one, or both parties, are virgins.
Rape is, when one of the parties,
of what condition soever the per-
son be, is forced to the act. Sa-
cridege is, when one, or both
parties, are consecrated to God:
or when by any other persons a
carnall action is committed in a
holy place. Sinne against nature,
hath also diuerse kindes, which
are not necessary to be explica-
ted.

55. *Why is Adulterie named, in
the prohibition of this Comman-
dement, rather then any of the
other kindes?*

Because, besides the impurity of
the act, and the iniustice against
our neighbour, it containeth also
a wrong done against the cōmor-
wealth, in regard that lawfull
heirs are depriued of their due,

by bastards: and therefore a married woman, that knoweth for certaine, that she hath bastards, who are accounted as her lawfull children, is bound by sparing, and other meanes, to endeaour to recompence the losse, that her husbands lawfull children, or next heires, shall receiue by her bastards.

56. *Who doe transgresse against this Commandement?*

All those, who either by thoughts, words, lookes, or actiōs, incite themselues, or others, to any of the former kindes of sinnes, or to any kinde of carnall delight: and although it proceed to no other deformity, but only to the delight it selfe, and in thought only, yet it is a mortall sinne, of it be with full deliberation, and consent, though it indure but a moment.

All

Of the Decalogue. Cōmā d 6 265

All those parents, husbands, and tutors, who permit their children, wiues, or pupills, to be drawne to such sinnes.

The same persons also, though they should not consent to those indignities, yet if they giue so much liberty to their daughters, wiues, or pupills, as that they may be debauched, they are guilty of their sinnes.

The same persons are also guilty, if through too much rigour, by denying to their children, wiues, or pupills, that which is necessary to entertaine them according to their condition, they should giue them occasion to yeeld to such persons, as seeke to corrupt them.

Those, who by their ill example, do giue occasion to others to doe the like.

Those, who by charmes, and

M

witchcrafts, seduce other persons, or cause them to be seduced.

Those, who vse extraordinary meanes, only to prouoke lust, offend grieuously, although they be married people; and not only they, but also Physitians, and Apothecaries, who furnish them with receipts, and druggs for that end.

Those, who by stealth, or otherwise, carry away a mans daughter, or pupill, against their parents or tutors consent, if she be not past the yeares of tutelage, commit a rape, although it be done with designe of marriage, and that she herselfe consent to it.

They also, who runne away with a widdow, with intention to marry her against her will, commit a rape: as also do those, who runne away with a mans wife. And it is to be noted, that those, who

Of the Decalogue. Cōmād. 6. 267

seduce yong maides, vnder pretence of marrying them, whether they confirme their promise by oath, or no; or whether they intend to performe, or no; yet if the maide, and her parents require it, they are bound in conscience to marry her, and sinne mortally if they do not; except they be of a condition altogether vnequall; or that the maide doe breake first with the man, by being disloyall to him, or that there should be danger of some notable infamie, or scandall by the marriage; in which cases he is bound to recompence the maide, by giuing her a portion to marry her.

Lastly (this commandement being made specially for the benefit and right vse of marriage) all those married people do offend grieuously against it, who

268 *Lesson XVII.*

expose themselves to danger of sinne, by abstaining from the duty of marriage, only for feare of hauing children; especially seeing that multiplicity of children, is the greatest benediction; that married people can haue, marriage being instituted only for that end.

COMMANDEMENT VII.

57. **D***Eclare the seventh Commandement. Thou shalt not steale?*

It forbiddeth vs to offend our neighbour, in his temporall goods, and chiefly by theft.

58. *What is theft?*

Theft in generall, is a taking or deteining, that which belongs to another, by fraud, or by force, to make himselfe master of it, against his consent, to whom it belongeth.

Of the Decalogue. Cōmād. 7. 269

*59. How many kindes of theft
be there?*

- The seuerall kindes of theft do
proceed, either from the nature
of the goods, which are taken,
or from the places whence they
are taken, or from the seuerall
manner of taking or vsurping
them. For to take a sacred thing,
is sacriledge; as also to take that,
which is not sacred, if it be com-
mitted to a sacred place to be
kept there, as in a safegarde, or
if it be taken from a sacred per-
son, is sacriledge. In like manner,
to take a thing secretly, is pro-
perly called theft; but to take it
openly, or by violence, is rapine.
And the sinne is so much the
greater, or lesse, as the preiudice,
which is done, is greater or lesse:
and so it is a mortall sinne, when
the thing that is taken, is of a
considerable value in it selfe, or

when it is considerable in respect of the person, from whom it is taken; as a penny is a considerable losse to a begger, 12 pence to an ordinary man.

60. *What is commanded by this precept?*

As theft is forbidden, so restitution is cōmanded: in so much, that he, who hath stolne, cannot be absolved, without purpose or promise to restore againe: and not only he, who hath stolne a thing, but also he, who hath found a thing by chance, or had a thing belonging to another man, giuen him, or came by it any other way, is bound to restore it, if he know, or can come to know, whom it belongeth vnto.

61. *To whom is one bound to restore?*

To him, or to his heires; to whom the thing belongeth, in

Of the Decalogue. Cōmād. 7. 271

case he, or they be knowne; if not, then he must giue it to the Church, or to the poore. And he must restore the thing it selfe, if he hath it; if not, the value of it, supposing he got it vniustly; but if he got it iustly, and hath it no more, he must restore the profit, that he hath made by it.

62. Who transgresse against this Commandement?

All those, who steale, or rob; as also those, who consent to theft, either by entertaining thieues, or concealing the thefts, or any way fauour such actions; all which persons are bound to restitution, in case that it be not performed by the man himselfe, who committed the theft.

All seruants, who put more vpon their masters account, then they haue layed out; whose sinne is the greater, by reason of the con-

fidence, that their masters put in them,

All seruants, who by their negligence, do permit their masters goods to be lost.

All those, who buy stolne goods; or retaine other mens goods, which they haue found.

All those, who through malice, set their neighbour his house on fire, poison his cattle, or do any other notable harme to his goods.

All those gamesters, who gaine by false play; as also if they gaine any notable summe, from persons vnder age to enioy or dispose of their goods, although it be without deceit.

All those, who coine false monie.

All those, who sell marchandise, for much more then it is worth; as also those, who sell one kinde of marchandise for another, or

Of the Decalogue. Cōmād. 7. 273
that which is bad for good, or a
lesse quantitie for a greater.

All those, who do not giue
almes to the poore, according
to their abilitie; wherein many
rich men, who do heape vp mony,
offend grieuously without scrup-
le.

All those, who feigne them-
selues to be poore, and receaue
almes, when they haue no need,
take that which belōgs to others.

All workemen, who receaue
wages for that, which they haue
not done, or for that, which they
haue done ill, for want of due
care; or who pay themselves by
a secret way, vnder pretence that
their labour deserueth more then
they bargain for.

All those, who do not pay ser-
uants, and workemen, their due
wages, and recompence.

Tailours, and others, who retaine

M v

274 *Lesson XVII.*

part of the stuffe, of which they make cloathes, or other thinges, in case that they be reasonably payed for their paines and worke.

Those, who by any fraud, decrease their creditours of that, which is due to them.

All vsurers, and notaries, that make contracts of vsurie.

Those, who pay not the decimes to the Church, or refuse to pay iust tribute to their Princes.

All Churchmen, that do not performe the duties, and offices, to which they are obliged by their benefices: as also those, who by simonie, or trust, possesse vniustly Ecclesiasticall livings.

Those officers, who taxe particular persons, parishes, or communities, with a greater rate then others are taxed; whereby they are also bound to restitution.

Iudges, who wittingly adiudge

Of the Decalogue. Cōmād. 7. 275

a cause wrongfully; who are also bound to restitution: as also those Iudges, and Aduocates are, who prolong processes on purpose to gaine by them; or take frō either partie any present of great value, that is, any such present, as may be esteemed a bribe.

All Physitians, who prolong their patients diseases, purposely to gaine by them.

All those, who by an vniust way, do hinder an other mans preferment.

All women, who without their husbands consent, do make any notable expence, though it be in giuing almes: and those, who receaue such giftes from married women, without their husbands consent, are bound to restitution.

Children, who steale any thing from their parents: and they are also obliged to restitution

(although their parents should afterwards be dead) for so much of the theft, as exceeds their owne portion.

All such, as do by perswasions induce ones daughter to marry against her fathers will, any person, that is of a condition farre vnequall to her, sinne mortally.

All those, both fathers and mothers, who liue at a greater rate, then they can well beare, or spend their meanes in gaming, whereby they impouerish their families, and bring their children into miserie, offend mortally.

All those, who spend their whole meanes in sporting, keeping companie, gaming, feasting, drinking, &c. offend grieuously, by robbing from the poore, although they spend of their owne: and certainly such people deceaue themselues, if liuing so, they think that they

Of the Decalogue. Cōmād. 7. 27 7

are in state of saluation : for those are such, as the Apostle speaketh of, who liue according to the flesh, and make a God of their bellye. And it is to be noted, that such persons as make profession to play continually at cardes and dice, are in a state, incapable of absolution, by reason that such a continuall custome is an immediate danger of offending God some way or other.

All those, who being indebted, do liue at a higher rate in superfluous expēses, then their meanes can beare, are guiltie of iniustice, and commit a mortall sinne, if thereby they become vnable to pay their debts : or do make new debts, more then they are able to discharge whilst they liue : or if they do thereby impouerish themselues so much, as that they are not able to provide for the

marriage of their daughters.

All those, who to the losse of their creditors, do deferre, and put off to pay their debtes, when they are able; as also those who deferre to make restitution.

COMMANDEMENT VIII.

63. **D***Eclare the eighth Commandement. Thou shalt not beare false witnesse against thy neighbour?*

It forbiddeth vs to speake any false thing, to the disaduantage of our neighbour, either in publicke, or in priuate.

64. *How many sorts of lyes be there?*

They are diuided into three kindes: the first is called malicious, that is, to tell a lye expressely, thereby to do harme, or prejudice to his neighbour. The

Of the Decalogue. Cōmād. 8. 279
second is called officious, which is, only to content himselfe, or others, without doing harme to his neighbour. The third is a lye told in merriment, in laughing, or iesting. These two last kindes of lyes, though they be sinnes, yet they are not mortall, but only veniall; but the first is allwaies mortall, vnlesse it be excused by the smallnesse of the wrong, that is done to his neighbour.

65. Who transgresse against this Commandement?

All those, who beare false witness, or accuse another man falsely, in any tribunall; as also those, who cōsent to such wickednesse, or do not hinder it, when they can: for he, who accuseth one falsely, is worse then the Diuell, who at the day of iudgemēt, will not accuse any man of that, which he hath not committed.

280 *Lesson XVII.*

All Iudges, who giue false iudgement, or iudge of matters, which do not belong vnto them.

All Aduocates, and Attornies, that maintaine a cause manifestly vniust; or that defend a iust cause, by vntruths.

All, that make false contracts; as likewise the witnesses, that assist at such contracts; and they are bound to restitution of the losse.

All, who vpon any occasion whatsoeuer, though it be not in any court, or tribunall, do impose falsely vpon his neighbour any fault, vice, action, or word, as done, or spoken by him.

All those, who exaggerate another mans fault more then it is, or reueale a fault, that is secret.

All those, who do not praise their neighbour, and defend their honour, when they are bound to do it, for this comman-

Of the Decalogue. Cōmād. 8. 281

dement, doth not only oblige vs not to speake ill, but also bindeth vs to speake well of them, when by our not speaking, we should be thought to assent to some notable diffamation against them; or when by speaking, we may probably hinder such a diffamation, without any great preiudice to ourselues, or others.

All those, who flatter men for their owne priuate interest, attributing those qualities to them, which they haue not.

Whosoeuer being required in iustice, doth not reueale to the Iudge, the crime he is examined about, except he be kinsman, or Lawier to the person, that is accused; or the crime be secret, and not knowne to any but to himselfe; or that he, who knoweth it, did receaue it as a secret, from the criminall himselfe; or that

he hath iust reason to feare, that by deposing the truth, he shall vndergoe any notable harme; all which cases excuse a man, from deposing the truth. But otherwise he is bound to do it, in so much, that he would sinne, who should hide himselfe, or feigne himselfe to be enemy to the criminall, thereby to exempt himselfe from bearing witnesse, when he is called vpon, against one, who is lawfully accused. And you must note also, that the former exceptions do not excuse a man from deposing the truth, in case of treason.

He who can preuent any great harme by bearing witnesse, doth sinne in not doing it.

He also offendeth against this commandement, who being convinced in iustice, by sufficient proofes, doth not confesse his

Of the Decalogue. Cōmād. 8. 283

crime: as also he, who accuseth himselfe of that, which he neuer did doe.

Lastly some, who are accustomed to lye, do oftentimes confirme their lyes. with oathes, as saying that the marchandise (for example) which they are about to sell, did cost them so much, or that they haue refused for it so much; which sort of men must note, that although the matter be of small consequence, yet if they ioyne an oath to it, it is a great offence, and not easily freed from mortall sinne. Nether let them thinke, that equiuocations, mentall reseruations, or such other suttleties, and deuises, will excuse them before God Almighty.

COMMANDEMENT IX.

66. **D***Eclare the ninth Commandement. Thou shalt not conet thy neighbours wife?*

This commandement forbiddeth the desire of an other mans wife, (and the same is to be vnderstood in respect of women, of another womans husband) although it were with intention to marry her. And Almighty God did forbid this, chiefly in regard of the Iewes, who had in certaine cases permission to repudiate their wiues; least that some of them, who had a desire to marry another mans wife, should vpon that permission, procure her to be separated from her husband. Wherefore we are forbidden by this commandement, to wish in our hearts that another mās wife,

Of the Decalogue. Cōmād. 9. 285
were not his wife, though it were
to the end, that we might marry
her.

67. Wherein doth this commandement differ from the sixth?

In the sixth commandement,
all those thinges are forbidden,
that are directly against chastitie:
but in this commandement, is
forbidden a thing, which is di-
rectly against Charity, by desiring
that our neighbour were depriv-
ed of his owne, to the end, that
we might enioy it.

*68. What are we commanded by
this precept?*

Euery one is commanded to be
content with those lawfull plea-
sures in this world, which are con-
formable to the state he liueth
in: for whereas God, out of his
secret prouidence, doth impart
to some in this world, a more
pleasant, and delightfull life,

286 . Lesson XVII.

then to others, as well in bodie,
as in minde, and also in spirit, and
in spirituall thinges; euery one
ought to thanke God for his
owne, and to rest satisfied with it,
69. *Who transgresse against this
commandement?*

First, all those men, who do
enuie other men for their wiues,
and all those women, who do
enuie other women for their
husbands.

Secōdly, all those, who do enuie
other men for any qualities, ver-
tues, offices, charges, or dignities,
whereof they cannot, or ought
not to be **deprived**, during their
liues, do offend indirectly against
this commandement; and espe-
cially, if their enuy doth cōcerne
Ecclesiasticall Prelacies, and Pas-
torships, for **Bishops**, and Pastors,
are spiritually espoused to their
Churches.

Of the Decalogue. Cōmād. 10. 287

Thirdly, all those, who desire any of the former thinges inordinately, although it be without enuy to their neighbour.

70. What is it to desire a thing inordinately?

It is to desire a thing, contrary to the rule of reason, and the law of Iesus Christ; as those do, who desire worldly honours, beyond their deserts; and also those, who desire temporall thinges, meerly for their owne interest, and to satisfy their greedy appetite, without thinking of making vse of them, for Gods honour, and glory.

COMMANDEMENT X.

71. D eclare the tenth Commandement. Thou shalt not couet thy neighbours goods.

It forbiddeth vs, to desire with

an auaritious appetite, the goods of our neighbour, in any manner whatsoeuer to his losse, although we should desire, that we could possesse the legally, and lawfully; for as we should be loath, that another man should haue any designe vpon our goods, or enuie vs for them, or desire that they could deprive vs lawfully of that, which we do lawfully possesse; no more ought we to haue designe vpon the goods of other men, or enuie them for them, or desire that we could deprive them lawfully to their owne losse, of that which they do lawfully possesse.

72. How is this Commandement different from the seventh?

The seventh forbiddeth only iniustice, that we should not desire our neighbours goods, without a iust title: but this forbiddeth all vncharitablenesse proceeding from

Of the Decalogue. Cōmā. x. 289
from avarice, that we may not so
much as wish we had a iust title,
thereby to accommodate our
selues, by our neighbours incom-
moditie.

*73. Why is this a different com-
mandement from the former, since
that both do concerne a desiring
of that, which belongeth to our
neighbour?*

The reason is, because in this,
is forbidden only the desire of
our neighbours goods; now his
wife doth belong vnto him more
nearly, then his goods, by a spe-
ciall vnion, whereby the husband
and his wife, are but one flesh;
and therefore there is a speciall
deformitie, in coueting our
neighbours wife, and in desiring
her to be separated from her
husband; and especially now in
the law of grace, where the myste-
rie of the Church vnited to

N

Christ, is signified by the vnion of marriage betwixt man and wife, which vnion cannot be dissolued now, but by the death of one partie.

Howsoever, I know that some do ioyne these two commandements into one, and diuide the first into two, but that diuision is contrary to S. Augustines opinion, which is for the present, the more common, and generally receaued in the Church, and agreeth with that diuision of the commandements, which we haue here set downe.

74. *Who transgresse against this Commandement?*

All those, who enuie another for his riches, honours, preferments, prayses, or any other externall goods.

All those, who enuie a man for his knowledge, learning, beauty,

Of the Decalogue. Cōmād. x. 191
of any other internall gift of nature, or grace.

All those, who do deliberately desire any of these thinges, meerely out of appetite, without any further end tending to God his honour, do likewise offend against this cōmandement; which forbiddeth vs all inordinate appetite of profitable thinges; as the former commandement forbiddeth vs all inordinate appetite of delightfull or pleasing thinges.

75. Is then this inward appetite, or desire, alwayes a sinne?

Yes; when it is accompanied with deliberation: for there are three inward acts in man, by which, as by degrees, we descend to sinne, that is, suggestion, delectation, and consent. The first, which is a proposition of some euill object made vnto vs by the

Diuell, or the flesh, or the world, is neuer any sinne in it selfe, though the motions of our fancy be neuer so violent, if our will do not accompany them, vnlesse they did proceed through our owne fault, or negligence, as when one did foresee the danger of hauing such motions, and did not auoide the occasions, or neglected to preuent them, when he might haue done it. The second, which is an act, whereby our senses, and fancy, are fixed with pleasure, and content, vpon the proposed object; is sometimes a sinne, as when our reason doth admonish vs, of the complaisance we take in the object, or of the danger we put ourselues into, of giuing a perfect consent to it, and yet we neglect to reiect it; which admonition of reason, is called deliberation,

Of the Decalogue. Cōmād. x 293
which is sometimes perfect, some-
times imperfect, and without
which, the delight it selfe, that
followeth the first motions, or
suggestiōs, is no sinne. The third,
which is an act of the will embrac-
ing, after perfect discourse, the
proposed object, or the pleasure
it causeth, is allwayes a sinne. And
so this third, as also the second
act, so farre forth, as it is done
with deliberation, and the first
likewise; when it happeneth
through our owne fault or neg-
ligence, are the thinges expresse-
ly forbidden by these two com-
mandements.

*76. Is it not a sinne also, to desire
inwardly to do any thing, that is
forbidden in the other commande-
ments, although we should not do
the act it selfe?*

*Yes, and the transgression is
against that commandement, in*

which the thing desired is forbidden : and the same is to be said of purposing not to do what is commanded. And so those do deceaue themselues to their owne perdition, who hauing had a resolution to commit a mortall sinne, as to steale, to commit fornication, to sweare, to kill, not to heare Masse on a Sunday, or the like, do neglect to confesse these thoughts, because afterwards they did not put these purposes in execution, or because no outward act did follow.

77. When, and by whom, were these ten commandements giuen to man?

First by God himselve in the old Law, and afterwards, for as much as concernes the morall part, they were confirmed by Iesus Christ in the new, who abolished only the ceremoniall

Of the Decalogue. Cōmād. x. 295

part of the old Law: and therefore the ten commandements remaine entire, for as much as concerneth the morall part: for our Sauour sayeth of himselfe, that he came not to take away the Law, but to fullfill it. And before both these lawes, God Almighty had likewise imprinted the substance of them, in the heart of man, by the light of reason, when he first created him.

78. Hath no bodie power to make commandements but only God immediately himselfe?

Yes, for as Almighty God hath communicated to creatures, and especially to man, and Angells, his diuine perfections, according to their capacitie, distributing some to one, and some to others; so also, amongst the rest of his excellencies, he hath communi-

cared to some the power of making commandements, and governing others.

LESSON XVIII.

Of the commandements or Precepts, of the Church.

1. **T**O whom hath God communicated this power?

To all our superiours, both temporall, and spirituall.

2. *Are we obliged then to obey them, and to keepe their commandements?*

Yes, no lesse then we are bound to keepe the commandements of God, because this power of making commandements, is de-riued to men from God himselfe, particularly the power of the Pastours of the Church, of whom

of the Precepts of the Church. 197

our Sauour himfelfe ſpeaking telleth vs, that thoſe who heare them, heare him; and thoſe who deſpiſe them, deſpiſe him.

3. *Hath the Church put this her power of making commandements in execution?*

4. Yes, ſhe hath done it, and doth doe it dayly, vpon ſeueral occasions, as ſhe ſeeth it to be neceſſary for the good of the faithfull.

4. *How many kindes of precepts be there?*

They are commonly diuided into two kindes: the firſt are called affirmatiue, which are all thoſe, that command vs the doing of ſome thing, as the precept of attention, and deuotion at Maſſe, and ſuch like: the ſecond are called negatiue, which do not command a thing to be done, but forbid vs the doing of ſome

thing; as to reade, or keepe hereticall bookes, and the like.

5. Which be the commandements of the Church?

Amongst diuerse others, which eōcerne seuerall particular states of persons, there be five, which are commāded to all in generall.

First, to be present at Masse vpon Sundayes, and other commāded feasts, and also to abstaine from seruile worke on the sayd feastes.

Secondly, to fast the Lent, the foure Ember weekes, and commanded eues of feastes; and to abstaine from flesh vpo Fridayes, and Saturdayes.

Thirdly, to confesse at the least once a yeare; and to receaue the blessed Sacrament at Easter, in our proper parish Church.

Fourthly, to pay our tithes, which shall be due.

of the Precepts of the Church 299

Fifthly, not to solemnize marriage within the prohibited times.

6. *Are the precepts of the Church, different from the former commandments of God?*

They are not different in effect, they being all contained vnder that one, wherein Almighty God doth expressly command vs to obey, and honour our father, and mother; by which he doth sufficiently oblige vs, to obey the Church, we being her children, and she our parent, and chiefe mother. Besides, that they serue as declarations of Gods commandments, and as peculiat rules for their more exact, and punctuall obseruation. And so they are not to be accounted as burdens to the faithfull, but as conuenient meanes, to make them keepe exactly God his ten Commandments.

N. vj.

71. *How doth the first precept of the Church serue for this end?*

By shewing vs the manner, how we ought to fulfill God his third commandement: for the light of nature doth only teach vs, that we ought to giue some time particularly to God his seruice; but how much time, or what time rather then another, and in what manner, doth depend vpon the positiue institutiō of the Church: and so (as I noted aboue) the Apostles haue changed the Sabbath, into our Lords day, which is the day following. Now the Church hath determined the manner, by appointing vs to heare Masse: and concerning the time, she hath also ordained feuerall festiuall dayes, besides our Lords day; and she hath made choise of those dayes, on which Allmighty God did worke

of the Precepts of the Church. 301
the principall mysteries of our
faith, or did conferre, by meanes
of his seruants some singular be-
nefits to his Church.

8. *How doth the second precept
serue for this end?*

It helpeth vs to obserue the
sixth Commandement, by mor-
tifying our flesh, and diminishing
our sensuality.

9. *Why doth the Church make
choise of those times, rather then
others to fast on?*

The reason of it is, first as for
Lent, because it was instituted
by the Apostles, to imitate our
Saviour, in his fast of 40 dayes.
Ember dayes were also instituted
by the Apostles (at least the three
first) to consecrate the seasons
of the yeare to God. The cues
of feastes are ordained by the
Church, to make vs more fitt
to serue God the next day fol-

302 *Lesson XVIII.*

lowing: Fridayes and Saturdayes are obserued by abstinence, in memorie of our Sauours passion, who dyed on Friday, and lay buried all Saturday.

10. *Is it a mortall sinne, not to obserue the fasting dayes ordained by the Church?*

Yes, except they be excused by some necessary impediment, which, for the most part, may be reduced to foure heades, pouerty, sicknesse, imbecility of bodie, and extraordinary labour of the bodie. By the first, beggars are excused, and all that haue not meanes to get dayly one entire meale: by the second, those sicke are excused (by licence obtained from their Curate) whom the Physitian shall iudge vnable to fast: by the third, all personnes vnder twenty one compleat, or aboue threescore and three

of the Precepts of the Church: 303
yeares of age begun, are likewise
excused, as also women great
with child, and nources: by the
fourth, are excused labouring
men, and tradesmen, who are
forced to gaine their living by
the sweat of their bodies. Yet it
is to be noted, that all these
persons are not excused from
abstaining from flesh, though
they be permitted to eate two
meales a day.

II. *Are all fasts to be observed in
the same manner?*

No, for in Lent it is forbidden
not only to eate flesh, but also
to eate eggs, and in some places
white meats; which notwith-
standing are permitted on other
fasting dayes: but the rule to be
observed in this point, is the
custome of the countrie. That
which is to be observed in all
fasting dayes, is, that we eate but

304 *Lesson XVIII.*

one entire meale a day, and that at night we rest satisfied with a small collation, or drinking.

12. *What doth the third precept of the Church serue for?*

It helpeth vs to obserue all the ten commandements in generall; for whereas it consisteth of two partes, to confesse, and to communicate, by confession we are purged from our sinnes, and so haue lesse occasion to fall againe, for nothing doth draw to sinne more then sinne it selfe: by the holy communion we receaue strength to performe all that, which we are obliged to doe in seruing God.

13. *Who are obliged to confession?*

All those, that are come to the vse of reason, which is ordinarily conceaued to be at eight yeares of age: and it is to be noted, that

of the Precepts of the Church. 305

the Church doth not by this precept of confessing once a yeare, take of the obligation that euery man may haue of confessing oftener.

14. *What occasions be they, that oblige a man to confession, oftener then once a yeare?*

First, it must be supposed, that none are obliged, but such as are in mortall sinne: amongst whom, first those are obliged, who by sicknesse, or by reason of some other accident, are in imminent danger of death; as those are reputed to be, who are to vndertake any long voyage at sea, or who are in the warres, and do vndergoe any actuall seruice with danger of being killed, as also women that are ready to labour with childe, and the like. Secondly, those, who are to receaue the blessed Sacrament, are

also bound to goe first to confession, in case they be in mortall sinne. Thirdly, those, who having committed any mortall sinne, do suspect that by deferring their confession, they shall not remember it, are bound to confesse it speedily.

15. *Who are obliged to communion?*

All those, who are of age sufficient to discern the greatnesse of this mystery, which is conceaued to be ordinarily when one is 12 yeares old. And it is to be noted, that by *Easter*, is vnderstood the eight dayes following, and the eight dayes precedent to Easter day: and also, that those who communicate, are bound to be fasting, that is, not to haue eaten, or drunke any thing after midnight, except it be in case of extreme sicknesse

of the Precepts of the Church. 307
iudged such by Physitians.

16. *Ought one to communicate as often as he goeth to confession?*

In the first aboue named cases, he is bound to communicate, when he confelleth, if he hath opportuny: but ordinarily speaking, euery man would do well to confesse oftener, then he communiceth, especially those, who for want of actuall deuotion, or through spirituall slothfulnessse, cōmunicate very seldome: and if they fall often into mortall sinne, they ought to prepare themselves by doeing worthy fruits of repentance (whereof I shall speake in the Sacrament of Pennance) for some time, before they communicate: for by vertue of the Sacrament of Pennance often reiterated, being ioyned with the worthy fruits of repentance, they will afterwarde com-

communicate more worthily. Wherefore I should aduise those, who communicate but once a yeare, to confesse at least euery three monthes once; and those who communicate euery quarter, to goe to confession at least once a moneth; as others, who goe to communion more frequently, would do well to confesse more frequently, it hauing been the practise of many holy Saintes, to confesse dayly, though they did sometimes abstaine from communion.

LESSON XIX.

Of the three Euangelicall Counsells.

1. **I**S there no more required for the practise of charity, but

Of the Euangel. Counsell. 309
only to obserue the commandements
of God, and his Church, and other
superiours?

Whosoeuer doth this, hath
(as we haue sayed) an assured
marke of charity, and therefore
it cannot be doubted, but that
he hath charity, in some measure.
Yet euery one, that obserueth
the commandements, hath not
charity in the same measure: for
he, who obserueth them so, as
not to breake them in any matter
of weight, which maketh a mor-
tall sinne, remaineth in charity;
but for the perfection of charity,
there is required a more exact
performance of them, and espe-
cially of that great precept con-
teined in the first commande-
ment, of directing all our actions,
and thoughts, to God his honour,
and glory; the marke whereof is,
when we do auoyde euen veniall

sinnes, so farre forth as the condition of humane frailty will permit vs: for although these smaller offences, do not depriue vs of the grace of God, yet they are vngratefull, and displeasing to him, because they do intrench in some sort vpon his commandements, by hindering vs from performing them readily and with alacrity, and by bringing vs into danger of breaking them grieuously. Now as we see that one who, loueth his friend entirely, will not only do what he cōmandeth, but he will do it also with alacrity, and vse the best meanes he can for that end; so shall we do the like towards God, if we loue him feruently.

2. *How shall we know, which be the meanes to attaine to this perfection?*

— We may know this, by looking

Of the Euangel. Counsell. 311

upon the life of our blessed Sauour, and by seeing what thinges those were, which he exhorted those to, who were nearest about him; for certainly seeing that our Sauour came to teach vs, not only perfection it selfe, but also the meanes to attaine vnto it, and this by making himselfe our patterne, that is, by leauing vnto vs an example in his owne life, for vs to imitate; there can be no doubt, but that those thinges, which he himselfe embraced for our instruction, and which he inured his most familiar friends vnto, are the most efficacious meanes, to attaine to the height of Christian perfection.

3. *Where shall we finde these thinges?*

We shall finde them at large, in the foure Euangelists, who writ the life of our blessed Sauour,

and for that reason, they are called the Euangelicall counsells; and the practise of them, is called particularly the imitation of Christ.

4. *How many be the Euangelicall counsells?*

There be very many set downe in the Ghospell, whereof there are three which are the prinieipall, called voluntary pouerty, perpetuall chastitie, and entire obedience, of which the religious orders do make their essentiall vows: and by them they are mainly assisted to extirpate those three pernicious rootes, from which most sinnes do proceed, to wit luxury, auarice, and pride.

5. *What is meant by the counsell of Pouerty?*

We vnderstand by it, a voluntary renouncing all worldly wealth;

Of the Euangel. Counfells. 313

wealth : a thing which our Sauiour did teach, both by word, and example; and after him, the holy Apostles followed it, and the first Christians did practise it at Hierusalem, in the primitiue Church.

6. Wherein doth consist the counsell of perpetuall chastity?

It consists in a resolution to abstaine perpetually, not only from all sorts of carnall sinne, but euen from lawfull marriage it selfe; which also our Sauour Christ did both teach, and practise.

7. Wherein consisteth the counsell of entire obedience?

It consists in renouncing our owne proper will, and iudgemēt, which in holy scripture is called the denying of our selues, by submitting our selues, to the will of a superiour, for the honour

and loue of God: which counsell our Sauour not only taught by word, but also by perfect example, submitting himselfe for so many yeares to his mother the blessed Virgin, and to S. Ioseph his supposed father on earth.

8. What fruit, and profit, is there gotten, by observing these holy counsells?

They mainly helpe to take away the impediments of Christian perfection, which consisteth in charity; the impediments whereof are chiefly three, to wit, the loue of temporall goods, which is taken away by pouerty; the loue of carnall pleasures, which is taken away by chastity; and finally the loue of worldly honour, and power, which is taken away by obedience. Morouer, whereas a man hath but three sorts of goods, a soule, a bodie,

Of the Euangel. Counsell. 315

and his exterior wealth, by giuing his exterior goods to God by pouerty, his body by chastity, and his soule by obedience, he maketh a perfect sacrifice to God, of all he hath; and thereby, disposeth himselfe to the perfection of charity, in the best manner that in this life is possible.

9. *Were these three Euangelicall counsell. giuen to all Christians in generall?*

Yes, for although the embracing of them by vowe, and in that manner, as we haue declared them here, belongeth properly to Religiousmen, whereby they are afterwards tyed to them, no lesse then if they were precepts, and so are obliged to performe them more strictly then others are: yet all Christians are called to that perfection, which is attained.

by these three Euangelicall counsells, and consequently ought to practise actually these three vertues, pouerty, chastity, and obedience, in some measure proportionable to the state, and condition in which they liue; as pouerty, by giuing actually part of their goods to the poore, and by enduring with patience, and alacrity, the want of such commodities, which they themselues haue need of: chastity, by moderating the vse of lawfull marriage: obedience, by submitting themselves to the direction of some prudent and deuout person, and by yeelding in indifferēt things, to the will, and iudgement of others, with whom they cōuerse, mortifying thereby their owne will, and proper inclinations. For since these are meanes to attaine to perfection of Christianity,

Of the Euangel. Counsell. 317

Christ, who biddeth all Christians without exception, to be perfect as his Father is in heaven, doth also propose to all, the practise of these his holy counsell, which are the meanes, that all, who will attaine vnto perfection, haue neede to practise in some degree or other: so that there is no Christian, whom these holy counsell do not concerne. And whereas their condition of life, will not permit laymen, to practise actually these counsell, in that latitude, as Religious men do; yet if they will attaine to that height of perfectiō, which Christ calleth euery Christian vnto, they ought, in affection of minde, to embrace them in their full latitude, by withdrawing their hearts from those thinges, which their state of life doth oblige them to possesse and make

vse of. And by doing this, although by reason of their vocation they be hindred, and disenabled from the actuall execution of the said counsells, and consequently are not in so perfect a state of life, yet they may attaine to as great perfection of sanctity, as the most holy Religious men, who do actually forsake all, and possesse nothing. I say not this, as if the state of Religion, were not to be honoured, and esteemed aboue the state of ordinarie Christians, since that by obseruing strictly the three Euangelicall counsells, whereunto Religious men haue tyed themselues by vowe, the perfection of charity is not only more easily attained, but also for the most part more perfectly practised, then it is by laymen: but what I say, is to the end, that

Of the Euangel. Counsell. 319

those who liue in the world, may know the dignity of that state, whereunto they are called, when they are baptized, and consequently that they do not neglect to aspire to that height of perfection, whereof all Christians are capable, notwithstanding their secular vocations, and conditions wherein they liue. And it is to be noted, that euen laymen themselves, may sometimes be obliged to practise actually these Euangelicall counsell, no lesse then if they were precepts: for as we are bound vnder paine of mortall sinne, to vndergoe austere mortifications, when we finde them absolutely necessary, to withdraw vs frō mortall sinne; so if a man finde, that the possessing of riches, honours, pleasures, and other worldly thinges, do absolutely hinder his saluation,

he is bound by his solemne promise made to God in baptisme, to forsake, and renounce them all.

LESSON XX.

Of the foure Morall, or Cardinall Vertues.

1. **W***hat is left in mans nature, after his fall, whereby to concurre with God his grace, and by the assistance of it, to observe the commandements, and to practise charity with perfection?*

They are principally two thinges, free will, and the light of reason, or first principles of the foure Morall Vertues, commonly called Cardinall.

2. *What is vertue?*

It is a qualitie in the soule,

Of the foure Morall Vertues. 321

which maketh a man good; for as science maketh a good scholler, and art a good artificer, so vertue maketh a good man, and causeth him to do that, which is good, with readinesse and facility?

3. *How many vertues be there?*

They are all reduced to seuen, to wit, the three Theologicall Vertues, fayth, hope, and charity, of which we haue spoken already; and the foure Morall Vertues, of which we are now to treat, to wit, Prudence, Iustice, Fortitude, and Temperance: so that he who hath these seuen qualities, is a perfect good man.

4. *Why are the three first called Theologicall?*

Because their principall obiect is only God himselfe, for the obiect of fayth, is Gods veracity, or infallibility in speaking truth:

the object of hope, is Gods infinite inclination to doe good to all: the object, of charity, is Gods infinite perfection, whereby he is worthy of all loue.

5. *Wherefore are the other Vertues called Morall?*

Because they concerne the manners, or behauour belonging properly to the actions of man, only as he is man, from the Latine word *Mores*, which signifieth manners.

6. *Why are they called Cardinall?*

Because they are the hinges, on which all other Morall Vertues depend.

7. *How do these foure Vertues helpe us to practise charity?*

By inclining vs to giue to God, to our neighbour, and our selues, that which is each ones due; for all vertue is reduced to these three heads. And to begin with

Of the foure Morall Vertues. 323

our selues; since that we are created to a determinate end, and so directed to some determinate actions; these actions depend of two principles; the first, not to preferre a lesser good before a greater; the second, not to choosē a greater harme before a lesser. Now the first is done by Temperance, by which we abstaine from a lesser good, to get a greater.

8. *What then is Temperance?*

Temperance is a vertue, which ruleth the appetite, and bridleth our sensuall delights, and maketh a man content to moderate himselfe in them, in that manner, as reason requireth, that is, according to the former principle. And it is diuided into diuerse fortes, and kindes, according to seuerall matters, in which it is employed; for temperance towards womē, is called *chastity*; in drinke,

O vj.

324 *Lesson XX.*

and meate, *sobriety*; in actions, *modesty*, &c.

9. By what vertue do we abstaine from choosing a greater harme, before a lesser?

By Fortitude; for we cannot abstaine to choose a greater harme, before a lesser, when one is necessary, but by vndergoing the lesse harme, that we may auoid the greater.

10. What then is Fortitude?

Fortitude is a vertue, that moderateth the irascible power, according to reason, and so it helpeth vs to ouercome those difficulties, which require courage in choosing one harme, to auoid another, according to the former principle. And it hath diuerse kindes, for Fortitude in an action full of difficulty, is called *courage*; in suffering, *patience*; in length, *perseuerance*; in warre, *valour*, &c.

Of the foure Morall Vertues. 325

11. *What is the vertue, by which we giue to our neighbours that which is their due?*

It is Iustice; for whereas our neighbours are either our equalls, our betters, or our inferiours: to our inferiours we owe loue, and to be ready to do them any good we can, as others our betters haue done, and dayly do for vs: to our equalls, the same in substance, although in another degree: and to our superiours, and betters, duty and obedience; all which is done by Iustice?

12. *What then is Iustice?*

Iustice is a vertue, whereby the will of man is so ordered, as to giue to euery one his due, and so it is the foundation of peace, and quietnesse amongst men. And the seuerall kindes of it are these; Iustice towards our country and parents, is called *piety*; towards

lawes, and superiours, *obediencies* towards our equalls, and inferiours, in honour, *courtesie*; in words, *affability*, &c.

13. *What is the vertue, by which we giue to God, what is due?*

It is also Iustice; and because God is essentially our superiour, we haue an essentiall tye to him, and a greater obligation to obey him, then any other, and so it is called *Religion*, or *Deuotion*, from the Latine words *Religare*, which signifieth to tye and binde fast, and *Deuonere*, which signifieth a solemne bequeathing of onefelfe, to an other. And so we see, how these three vertues make a mans affections right, in order to performe humane actions.

14. *What then is Prudence necessary for?*

It is necessary for all the three

Of the foure Morall Vertues. 327

former vertues, for although a man haue his affections right, yet if he hath not skill to carry thinges well, his action will oftentimes not correspond to his affection, and so in the whole, be naught: now this skill in humane actions, is had by Prudence.

15. What is Prudence?

It is a vertue apt to direct mans vnderstanding, in shewing the due of euery action, as also the right meanes how to do it, according to the proportion of mans knowledge; and therefore it is fitly compared to the other three vertues, as salt is to meate, or as the sūne to the world. And so you see, how the whole man is ordered by these foure Morall Vertues, his vnderstanding by Prudence, his will by Iustice, his irascible power by Fortitude, and his concupiscible power by Temperance.

328 *Lesson XX.*

16. *But since many men haue little knowledge, and so want that skill, which is called Prudence, ought such men to haue a scruple of the actions which they doe?*

Truly, though it is certaine, that not any action done without skill, can be compleatly good; yet they need not make scruple of what is passed, because they did their endeaour: but before the action be done, they ought to aske some body that knoweth; but if they cannot aske, or, when they haue asked, finde no bodie that can tell, they may do what they thinke best themselves; and whether they misse or no, neuer make scruple of it, as long as they are sure, that no ill affection was guide in their choise, but that it proceeded out of the loue of God, and a good conscience.

17. *But what if the actions of*

Of the foure Morall Vertues. 329
those foure Morall Vertues, are done
with skill, but without charity,
are they then naught?

No; for although they be not
absolutely good, yet they are not
naught, because they haue in
themselues a kinde of good: for
as in a faire picture, garden, or
house, or any such thing made
by art, there is left in them from
the Artist an impressiō of reason,
that makes them delightful, and
conformable to our nature;
so also is there an impression of
reason called *decorum*, or *honestas*,
in morall actions, which giueth
content both to the doer, and
spectatour, and enticeth morall
men to do such actions, as being
conformable to mans nature.
But to make them absolutely
good, and meritorious, they must
be done for the loue of God; for
vnlesse we loue God, no action

will auaille vs any thing, towards our last end, so that charity is all in all. And thus you see, how these foure Morall Vertues, do helpe vs to obserue the commandements, and how by obseruing the commandements, we liue a vertuous and Christian life.

18. *What is a Christian life?*

It is the practise of the three Theologicall Vertues chiefly, and consequently of the foure Cardinall Vertues, that is of all vertues, through the spirit of charity, which giueth life to all the rest.

19. *Why do you say, chiefly the three Theologicall Vertues?*

Because, those three vertues do cōpound, or constitute peculiarly the state of a Christian; for the foure Morall Vertues, are common to all men, and may be found now and then in Gentills

Of the foure Morall Vertues. 331

themselves, as well as in Christiāns, as depending on the principles of nature ; but the other three are supernaturall, and proper only to Christians.

20. *Why do you say that charity giueth life to all the rest?*

Because to liue, is to haue power in it selfe to moue, or stirre it selfe; now charity is that, which moueth vs to walke towards God, and giueth vs power, by all other vertues, to tend towards him, loue being that, which moueth all reasonable creatures to action. Besides, the loue of God, is the immediate step to heauen, which is our euermlasting life; and so whatsoever taketh away from vs the loue of God, bringeth death to our soules in lieu of life; and therefore no action can haue life, where the loue of God is wanting.

LESSON XXI.

Of the state of Grace.

1. *Why doe those three vertues sayth , hope , and charity , constitute the state of a Christian ?*

Because by them a man is made capable to performe all the functions, and acts, which , we said do belōg properly to a Christian.

2. *Are we then in this state, though we be sleeping, or not doing those acts ?*

Yes, if we haue the vertues, by which they are done; for this state doth not consist properly in the acts themselues, but in the habit , whereby we are enabled to produce such acts.

3. *Why so ?*

Because a state , doth signify a

Of the state of Grace. 333

permanencie, whereas our acts, as soone as they are done, remaine no longer as act, but the habi- tudes, or vertues remaine still within vs.

4. *Are all these three vertues necessary to constitute this state?*

Yes, for as the vnderstanding, memory, and will, do constitute the naturall being of our soule; so do these three vertues consti- tute her supernaturall being; for by fayth, our vnderstanding is perfected; by hope, our memory; and our will by charity: yet it doth consist chiefly in charity, both because (as hath been sayd) charity is the mistresse, and life of the other two, and also because charity is neuer found without the other two, whereas the other two are sometimes without cha- rity.

5. *How is this state called?*

334 *Lesson XXI.*

It is called the state of grace; for the same vertue hath diuerse names; as it moueth vs to action, and to produce acts of loue, it is called *charity*; as it is the consummation of our spirituall life, and constituteth the state of a Christian, it is called *grace*, *inherent iustice*, *habituall grace*, *sanctity*, all with signifie the same thing; and if they be not charity it selfe, at leastwise they cannot be separated from it, nor it from them.

6. *Why is it called a state?*

First, because it exempteth a man out of the slavery of sinne, and putterh him into that condition of spirituall freedome, which is proper to the children of God. Secondly, because it is the chiefest end of God his providence towards his elect in this life, and so those, who haue it,

'Of the state of Grace'. 335

are sayd to be in the state of grace, because they are arrived to that happy condition, which God intended to worke in them by all his former motions, and diuine inspirations. Thirdly it is called a state, because, by it we haue a permanent title in vs to God his continuall assistant grace, as children haue a peculiar title to be continually assisted, and ayded by their parents. Yet you must note, that it is called a state, only improperly, and in a large sense, because immobility is a condition requisite to a state, properly speaking; whereas these vertues are not in vs so firmly, but that we loose them againe.

7. Why is it called grace?

Because, when it is first giuen to vs, it is bestowed vpon vs meerely through Gods mercy, without being due to vs, by any

precedent deserts of our owne. And also, because it is the beauty, and ornamēt of our soule, whereby we become gracefull in the sight of God.

8. *Why is it called inherent iustice?*

Because it is a quality, inherent, or permanent in our soules, whereby we are truly iustified, and cleansed from sinne, and acknowledged, and owned by God, as his adoptiue children.

9. *Why is it called habituall grace?*

Because, as a habit of any vertue, doth beget in vs, a facilitie to produce acts of the same nature, so doth this diuine quality enable vs to produce acts of grace, that is, supernaturall acts gratefull in the sight of God, and meritorious of eternall blisse.

10. *Why is it called sanctity?*

Because, by it we are sanctified formally: and also, because by it
the

Of the state of Grace. 337

the holy Ghost himselfe; doth truly inhabite in vs.

11. *How doth the holy Ghost inhabite in vs by sanctifying grace?*

First, by diffusing into our hearts the sanctifying grace it selfe; and secondly, by communicating to our soules his diuine and supernaturall gifts, which do flowe from this sanctifying grace, as from the fountaine of all righteousness, and good in vs.

12. *Which be the gifts of the holy Ghost?*

They are chiefly seuen, to wit, wisdom, vnderstanding, counsell, fortitude, knowledge, piety, and the feare of God.

13. *What fruit do we receiue by these gifts?*

They serue vs as so many helpes, to make vs practise all other vertues with perfection; for by vnderstanding, we are eleuated to

penetrate with a more liuely apprehension the mysteries of our fayth; by knowledge, we are instructed, how these mysteries do tend to Gods honour, and leade vs to our owne finall end; by wisdom, we are enabled to discerne the motions of God his holy inspirations; by counsell, how to direct, and order our liues by them, against the deceits of the diuell, the world, and the flesh; so that by these foure gifts, our vnderstanding is fully perfected in the way of grace. Piety doth perfect our will, and moueth it to performe readily our duty towards God: feare doth bridle our concupiscible appetite, and holdeth vs frō being ledde away by worldly pleasures: fortitude doth strengthen our irascible power, to put in execution whatsoeuer doth tend to Gods glory, notwithstanding

Of the state of Grace. 339

ding any apparent dangers, that may present themselves.

The same seuen gifts may likewise be declared in this manner: that first, by the gift of feare, we are brought to repentance; repentance opening our eyes draweth vs to loue, and begetteth piety; piety bringeth the gift of knowledge; for he who loueth one, desireth to know his will, thereby to please him; fortitude followeth knowledge; for he who wanteth strength, and courage, cannot execute what he knoweth; and least the diuell should deceaue vs more by craft, then force, by filling our soules with scruples, the holy Ghost doth giue vs the gift of counsell, to discern true good, from apparent; next after this (which is the highest gift of the actiue life) the holy Ghost doth raise vs vp to

P ij

contemplation, by the gift of vnderstanding ; whereby we penetrate the obscure , and sublime mysteries of faith , in a more perfect manner then ordinary ; and lastly , by the gift of vnderstanding, we arriue to the gift of wisdom , by apprehending God liuely , as our last and supreme end , to whose honour and glory all thinges are to be directed ; so that we seeme to enioy him in some manner here on earth.

14. *A man then, by sanctifying grace, becometh learned and wise?*

Yes; but it is not in the learning, and wisdom of the world , but in the wisdom of God, which is the true wisdom , so that the silliest woman in the world, if she hath but this diuine grace, and a will to keepe it, is truly more wise, and more learned, then the greatest scholler, or the greatest

Of the state of Grace. 341

politician, who hath not this grace; for the wisdom of the world, before God is esteemed mere folly.

15. *Are there no other gifts of the holy Ghost, but only these seven?*

Yes; all other spirituall advancements, are his gifts, but these seven are chiefly named such, because they enable vs, to make the true use of all vertues, and are given vs, when he himselfe dwelleth in our hearts by charity.

16. *Are not all these graces, as also charity it selfe, given to vs by the first, and second person of the blessed Trinity, as well as by the holy Ghost?*

Yes; but they are attributed peculiarly to the holy Ghost, because, as he is produced by an act of loue, so is God his feruent loue towards vs the cause of all his graces bestowed on vs: and

342 *Lesson XXI.*

also, because the chiefe of them is charity, which is loue it selfe.
 17. *Doth sanctifying grace bring all other gifts with it, as well as these seuen?*

Yes; all that are necessary, or conuenient for vs; for by it, we are made the adoptiue children of God, whereby euery one partaketh of all those graces, which are requisite for his owne vocation, or condition of life: so that sanctifying grace is our whole happinesse in this life, and the seed of our future happinesse in the next world; for euery one shall receaue glory in heauen, according to the measure of the grace he hath gotten in this life.
 18. *Is there any meanes then to encrease the grace, which is already in our soules?*

Yes; it is encreased by euery action done by one, in the state

Of the state of Grace. 343

of grace, with the true spirit of charity; and chiefly, by the practise of the eight vertues, which commonly are called for that reason, the eight beatitudes.

19. Which be these eight beatitudes?

They are these.

1. Blessed are the poore in spirit, because theirs is the kingdome of heauen.
2. Blessed are the milde; because they shall possesse the land.
3. Blessed are they that mourne; because they shall be comforted.
4. Blessed are they that hunger, and thirst after iustice; because they shall be filled.
5. Blessed are the mercifull; because they shall finde mercy.
6. Blessed are the cleane in heart; because they shall see God.
7. Blessed are the peacemakers, because they shall be called the sonnes of God.

8. Blessed are they, that suffer persecution for iustice; because theirs is the kingdome of heauē.

20. *Can a man then do any thing; whereby he may deserue sanctifying grace?*

No, it is impossible (as I saied before) for a man to deserue it absolutely speaking, that is, to deserue to haue it; but when once he hath it, he may deserue the encrease of it; for it doth so beautify, and strengthen the soule, as that there is not any one least action, which proceedeth from vs, through the spirit of grace, which doth not become meritorious in the sight of God, and deserue an encrease of the same grace, by which it was produced, and also of the glory, which shall correspond to it in heaven.

21. *Can a man know certainly whether he hath this sanctifying grace, or no?*

Of the state of Grace. 345

All sinners may be sure, that they haue it not; but no man can be sure that he hath it; for no man knoweth, whether he be worthy of hatred, or loue: yet some men may haue a probable coniecture, that they are in the state of grace; that is, such a morall assurance, as may beget a firme hope, though it doth not absolutely take away all doubt; and this all men are bound to haue.

22. *By what rules may this kinde of morall assurance be gathered?*

By the same, by which we gather, whether we loue God sincerely or no; for charity is either grace it selfe, or at least it is alwayes ioyned with it: but we may guesse chiefly by the fruits it produceth; for as when we see any creature to moue, and stirre it selfe, we iudge it is aliuē; but if we see it not stirre, we hold it for dead; so

346 *Lesson XXI.*

when we see any man do many good workes, and otherwise obserue no impiety, or iniquity in him, we haue iust reason to hope, that he is in the state of grace, and that he moueth by the life of charity.

23. *From whence proceedeth the incertitude of this knowledge?*

It proceedeth from two heads, first, from the hidden corruption, which lyeth in our hearts, and infecteth those actions, which we least suspect: secondly, from the hidden influences of those motions from God, whereby our actions are purified, and without which, they are of no value, which are not perceptible to any, but to God himselfe.

24. *Can a man loose sanctifying grace when once he hath it?*

Y^es; for otherwise all those who are baptized, would be saued:

but alas, it is easily lost, vnlesse it be kept with great care and watchfullnesse.

LESSON XXII.

Of Sinne.

1. **H**ow is grace lost? It cannot be lost by any thing, but only by such actuall sinne, as depriueth our soule of the loue of God.

2. *If so, how is it possible to loose grace? for loue cannot be lost, but by hatred, since one contrary is not expelled but by another; and me thinkes, no body can hate God.*

If you remember, we sayed, that he, who loueth one, is bound by loue to do good for him, whom he loueth, if he can, by performing all that towards him, which is due vnto him; whence it follo-

348 *Lesson XXII.*

weth, that he who will not do these things, to which he is bound by loue, looseth his loue: now a man may neglect to doe these things, by louing some other thing, the loue whereof hindreth him, from performing what he oweth to God: so that you see not only hatred of God, but also loue of such things, as hinder vs to doe, what we ought to doe in loue to God (that is, all which he commandeth, and is practised by the three Theologicall, and foure Cardinal, vertues) taketh away our loue towards him.

3. *What then is actuall sinne?*

It is a voluntary thinking, speaking, or doing something contrary to the law of God: or a voluntary omitting to thinke, speake, or doe something commanded by the law of God.

4. *Is there, no other sinne, but actuall sinne?*

Yes, there is also originall sinne, which is that, wherewith we are all borne, and which cometh to vs, by inheritance from our first parents Adam and Eue. But we are freed from this sinne, by baptisme, when we first receaue grace, and it neuer returneth more.

5. *How many sortes be there of actuall sinne?*

Two generall ones, mortall, and veniall.

6. *How can any sinne be veniall, since that all sinne is the neglect of our duty towards God, and he who neglecteth his duty, forbeareth to lone, and so looseth charity; which losse, as you say, is the death of our soule?*

You must know, that though we cannot loose charity, but by neglecting our duty; yet all

neglect of duty looseth not charity: for loue or charity, is of its owne nature mutuall, and therefore we cannot loose it, but that we must loose also our friend his loue towards vs; so that we do not loose charity, by any other neglect, but such as breaketh the mutuall bōd of loue: if then not euery thing, as the taking of a pinne, is a sufficient cause for our neighbour, to fall out with vs, we loose not out loue towards him, for taking a pinne from him; but we loose it by those acts only, which are a sufficient cause for ordinary wise men, to breake of conuersation, and friendship with vs; and not by what is lesse then that. And the same may be said of the duty, which we owe to ourselues, or to Almighty God; for whereas man oweth certaine duties to himselfe, the neglect of them,

may come to be such, as if another man should do it vnto you, you would haue iust cause to fall out with him; and so, though you do not fall out with yourselfe, for the like occasion, yet it is not for want of cause. Againe, it may be also so little a neglect, as that it would be vnreasonable for you, to fall out with him; now, this second neglect of your duty towards your selfe, is only a veniall sinne; whereas the former is mortall. And the same is to be said of disrespect towards God; for if it were such, as done to one, to whom we owe all that we are, should according to the rule and decrees of his iustice, giue him an occasion to breake of friendship with vs, it is a mortall sinne; if not, a veniall.

7. *Why are these two kindes of*

sinnes so called, one mortall, the other veniall?

Because, by the one we breake friendship with God, and so we are deprivied of his grace, and become guilty of eternall damnation, and spirituallly dead; for charity, or the loue of God, is our spirituall life; and for this reason, it is ealled mortall: by the other, we make no breach of friendship, nor loose God his grace, or charity by them; and so, because they are such of their owne nature, as that their pardon may be easily obtained, by the workes of grace, which still remaineth in vs, they are called veniall.

8. *What then is mortall sinne?*

It is a wilfull, and witting transgression, in a matter of weight, against a known commandement of God, of the Church, or of

some lawfull Superiour. Where any of these three conditions are wanting, it is at most but a veniall sinne; as first, if it be not against a known commandement; secondly, if it be not in a matter of weight; thirdly, if it be not done with perfect consent, and deliberation.

9. *How many sortes of veniall sinnes be there?*

There are three; for some are such, because the kinde, or obiect of them, is of its owne nature, of small consideration, and generally slightly respected by men: others are such, because they are slight, by reason of the smallnesse of the matter; though the deformity of the obiect, be of a kinde in its owne nature considerable: others againe are such, because they are performed by ouersight, or without delibera-

tion: for if one should kill a man by chance, his sinne might be but veniall, or none at all; and yet if afterwards, when he did reflect vpon it, he should be pleased with the harme he had done, this complaisance would be a mortall crime, though the act it selfe were only veniall, or no sinne at all.

10. *How many wayes is a veniall sinne made mortall?*

Four wayes: first, when one committeth a veniall sinne, with such affection, that he is resolved to commit it, though it were mortall. Secondly, when the end of doing it, is a mortall sinne; as when one telleth a slight lye, thereby to induce one to fornication; the telling of a lye, with this circumstance, is a mortall sinne, though he should not afterwards commit fornication. Thirdly, when one perceiueth,

that by committing a veniall sinne, he shall giue an occasion to a mortall one, by scandall, or any other way. Fourthly, whensoever one comitteth that, which in it selfe is only a veniall sinne, and yet he thinketh in his conscience, that it is a mortall one.

II. *Why is a veniall fault called a sinne?*

Because, although it be not a crime, as mortall sinne is, yet it is an offense against God; and although indeed it doth not deprive vs of grace, yet it weakeneth the soule, and putteth it in danger to fall into other sinnes, which at length will make it fall mortally, and loose God his grace, if it correcteth not it selfe in time, by due repentance. As a small sicknesse, by encrease, causeth at last a mortall indisposition, if it be neglected.

1

12. *How many degrees be there of veniall sinne?*

Three, the first by thinking, speaking, or doing something vpon a suddaine, but yet without marking fully that he offendeth God; the second, when he fully marketh, that he offendeth venially, and yet continueth; the third, when he both marketh that he offendeth, and also hath some good motion to giue ouer, but reiecteth it. The first argueth frailty; the second, a neglect of Gods Maiesty, and so is dangerous; the third resisteth his holy inspirations, and so is more dangerous, and disposeth to mortall sinne, from which it differeth in nothing, but only in weightinesse of matter.

13. *Which be the sinnes, which crie to heauen for vengeance? and wherefore do we say so of them?*

They are foure, to wit, wilfull murder; carnall sinne against nature; oppression of the poore, and chiefly of orphās, and widowes; and to defraud seruants, and workemen of their wages. They are so called, because their iniustice and vnlawfullnesse, is so manifest, that it cannot be couered, or hidden by any ignorance.

14. *Which be the sinnes against the holy Ghost? and why are they so called?*

They be six, to wit, despaire of saluation; presumption of God his mercy, that is, that he will saue vs, without our owne endeavour, and without good workes done by his grace; to impugne a known truth; to enuy another mans grace; obstinacy in sinne; and finall impenitence. They are said to be against the holy Ghost, because they argue in those, who

cōmit them, a present or former malice deeply rooted in them; for malice is opposite to goodnes, attributed to the holy Ghost. In the same manner, the sinne of ignorance, is sayd to be against the sonne of God, to whom wisdom is attributed; and the sinne of frailty, against the Father, to whom power is peculiarly attributed.

15. *What is to be understood by saying; that these sinnes are not pardoned in this world, nor in the other?*

It is as much as to say, that they are hard to be pardoned, because seldome, and hardly those who fall into them, come vnto true repentance. For as when we say a disease is incurable, we do not intend to affirme, that it cannot by any meanes possibly be cured; but only, that it is seldome, and

not so ordinarily to be cured, as other diseases: so we say of these finnes, that they are not pardoned in this, or the next world, because they are seldome pardoned; except only the last, which is finall impenitence, for that is neuer pardoned at all.

16. *What are the most efficacious motives, to keepe vs from sinning?*

Those, which the holy Ghost himselfe hath prescribed in these few words. *Remember the last things, and thou shalt neuer sinne.*

17. *What be these last thinges?*

They are foure, Death, Iudgement, Heauen, and Hell.

18. *Why are these called the last thinges?*

Death is called so, because it is the last thing, that happeneth to vs in this world. Iudgement also is our last sentence, without appeale. Heauen is our last and fi-

nall happinesse, which the blessed shall enioy eternally in a most perfect possession of God. And Hell is the last and greatest miserie, without any release, or change for eternity.

19. *What is the roote of all sinnet?*

Selfeloue; and from thence springeth those other rootes noted by S. Iohn, which are, concupiscence of the flesh; concupiscence of the eyes; by which is meant the vnderstanding; and pride of life, which may be called concupiscence of the will: for whereas man doth consist of body, and soule; and the soule of two principall powers, vnderstanding, and will; vnder these three concupiscences, is comprehended the whole sinnefull state of man. And these againe are divided into seuen branches, called commonly the seuen capitall sinnes.

20. *Which*

20. Which be the seven capitall sinnes, and why are they called so?

They be, Pride, Couetousnesse, Lechery, Anger, Gluttony, Envy, and Slouth. They are called *capitall*, because they are heads of many others, which proceed from them, as branches from their roote, and as riuers from their source, and fountaine. For Pride, doth incline vs to breake the first, and fourth commandement; Auarice the seuenth; Lechery, the sixth; Envy, the ninth, and tenth; Gluttony, the first and sixth; Anger, the second, and fifth; Slouth, the third: and vpon occasions any one of these vices, may cause vs to breake euery one of the commandements.

Besides, these seven vices are also called the seven deadly sinnes; because, whereas all tho vicious affections of man, are reduced to

Q

362 *Lesson XXII.*

these seven heades, if it chance, that the object of any one of them, be more predominant over our affection, then the love of God, it putteth vs into a state of habituall mortall sinne, and deprieth vs of God his grace. And although peradventure such a man may notwithstanding, by reason of his naturall inclination, or of some other more powerfull worldly interest, forbear to commit those grosse, and palpable sinnes, which such vicious affections do vsually draw men into; yet this will not excuse him. As for example, a covetous man, who for feare of the temporall lawes, or for feare of loosing his reputation, or for other worldly respects, doth not commit vsury, nor robbe, or steale from his neighbour, will not be saued, if his heart be so set vpon riches,

as to be wholly occupied in seeking, and laying vp worldly wealth; but this man is of the number of those, whom S. Paul declareth to be excluded from the kingdome of heauen, because, although he do not steale, nor coozen his neighbour, yet he is truly couetous. And the same is to be sayd of those, who set their thoughts, and endeauiours wholly vpon honours, vanities, pleasures, feasting, gaming, contentions, factions, and the like, placing wholly their delight in them: for though the particular actions of these men, considered singly by themselves, may seeme veniall; yet the whole number becometh damnable; because it doth argue, that their affectiōs are placed in those objects, as in their last end, and so they transgresse the first precept. For how can we

Q ij

364 *Lesson XXII.*

iudge of our affections, but by our actions? And if these objects take vp our whole employment, is it not euident, that they are predominant ouer our affections; and that it is not God, but they, that reigne in vs, as the last and principall end we aime at? Wherefore, reflecting vpon our selues, if we finde that our life, actions and designs, are bent in the bottome of our hart, only vpon worldly thinges, and that the seruice of God, and the saluation of our soule, is least in our thoughts, and the most neglected of all our occupations, certainly we do grossely deceiue ourselues, if, this notwithstanding, we imagine, that we do loue God aboue all thinges, or that the loue of him is the most cordiall loue of all our loues, (as, if we will be saued, it must be, according

to that which hath been sayd
Leff. 17. Num. 23.) because our
vnderstanding doth tell vs, it
must be so. For this appretiation
of loue, by which we are bound to
preferre God aboue all thinges,
doth not consist in discourse,
but in affection; and the rule, or
marke of our affection, is not our
vnderstanding, but (as I sayd be-
fore) our actions; for the very
damned themselues, do know by
their vnderstanding, as well as we,
that God is the last end, they
ought to adhere vnto.

Now, you will easily vnderstand
by this, why Christian people are
commonly instructed to know,
which are the seuen deadly sinnes:
to wit, that thereby they may
discerne the seuerall rootes, from
whence all their particular sinne-
full actions proceed, and so when
they examine their cōscience, see

what passion it was that induced them to sinne, that they may by searching diligently, from what source their sinnes proceed, cut them off in the roote it selfe, and by abating those affections, and passions, which are most predominant in them, auoid the danger of damnation, and eschew those rockes, against which all the wicked do suffer shipwracke.

21. *What meanes is there to cut of these rootes of sinne?*

By practising the seuen contrary vertues.

22. *Which be they?*

They are, humility, liberality, chastity, fraternall charity, sobriety, patience, and diligence.

23. *What is the effect of a sinfull act?*

It hath chiefly two effects; the first is called by Diuines, *Macula*, which (if the act be a mortall sinne) maketh the sinner abomi-

nable, and hatefull in the sight of God; and so depriueth him of God his grace. The second is called, *Reatus pœna*, whereby he is guilty of eternall punishment, if the sinne be mortall. And although, when the sinne is remitted, the former effect be perfectly taken away, yet this second effect is not allwayes wholly abolished, but only lessened, by chāging the eternall punishment into temporall; by which we are to satisfy God his iustice, either in this world, by doing worthy fruits of pennance, or in the next, by suffering the most grieuous paines of Purgatory; vnlesse it be remitted vs through indulgences grāted by the Church. But nether indulgences, nor other workes, will auaille vs any thing, vnlesse the sinne it selfe be remitted, and God his grace recovered.

Q. iiii.

24. *May we then recover God his grace, though our sinnes be neuer so great?*

Yes, for the mercy of God is infinite, and neuer forsaketh vs, as long as we liue in this world; but if we dye without grace, it is not recoverable in the next.

LESSON XXIII.

Of the seven Sacraments.

1. **W***Hat be the meanes, which God hath left, to abolish sinne, and to recover grace, when we haue lost it?*

They are the holy Sacraments of the new law, instituted by Iesus Christ.

2. *What is a Sacrament of the new law?*

It is an outward, and sensible

Of the Sacraments. 369

signe, which hath vertue, and efficacie to sanctify men, and doth giue them a right to certaine speciall helpes of grace, proper to each Sacrament: which signe representeth in some sort, the speciall effect of that grace, whe rewith allmighty God inuifibly imbueth our soules, when we receiue the Sacrament.

3. *What is the difference betwixt Sacraments, and sacramentalls?*

Sacraments differ from sacramentalls, because they are the maine instruments of grace, and cannot be instituted by any, but by Christ himselfe; whereas sacramentalls are instituted by the Church, and are only made by certaine blessings, as holy water, and the like, which though they be blessed, yet they do not produce infallibly the effect, for which they are blessed.

Q v

370 *Lesson XXIII.*

4. *What is the difference betwixt the Sacraments in the old law, and the Sacraments in the new law?*

The Councell of Florence teacheth vs, that the Sacraments of the old law, were only figures of grace to be given by Christs passion, but they did not cause grace; whereas the Sacraments of the new law, according to the doctrine of the same Councell, do both containe grace, and also cause it in those, who receiue them worthily. Wherefore you are to vnderstand, that as God Almighty brought the Iewes to loue him, by temporall promises, and rewards, that he might afterwards giue them celestiall ones, so their Sacraments made them capable only of temporall blessings, as Circumcision made the Iew to be one, who had part in the land of promise: their puri-

Of the Sacraments. 371

fications made him to be one, who might offer Sacrifice, and be heard for obtaining of children, peace, long life, &c. And therefore they were sayed to cleanse the bodie, not the soule; to be empty, and poore elements. Whereas the new law doth bring vs to loue, and serue God, by the immediate promise of supernaturall rewards; and so the Sacraments of Christians (if they be worthily receiued) do giue the thinges themselues, which these corporall promises did signify, that is, celestiall goods; as Baptisme, maketh a man, to be one, whose share is in heauen; &c.

5. *How many Sacraments be there?*

There are seuen, Baptisme, Confirmation, holy Euchariste, Penance, Extreme vnction, Orders, and Matrimonic.

6. *But what say you to those, who*

Q. vj

tell us ; that it is no where put downe in scripture expressely, that the number of Sacraments instituted by Christ, is seven, neither more nor lesse?

I answer, that it is not also set downe in scripture, that there be only two Sacraments, Baptisme, and Euchariste, and no more, or that these very two, be Sacraments; and yet no man doubteth of them. Wherefore, as we gather out of scripture, that these two be Sacraments, because they haue all thinges essentiall to a Sacrament, that is, that they conferre grace by an outward sensible signe; so do we, by the same rule, finde in scripture, that there are seven Sacraments, neither more nor fewer. Besides we are assured of the same by tradition, which is the maine ground of Christian Religion. Moreouer,

do not the Protestants admit, that there are twelue principall articles of our beliefe, to which all the rest are reduced; and yet where do they finde this number expressely in scripture?

7. *Were none of these seuen Sacraments instituted by man, but all by Christ himselfe?*

No; not any one of them; for as God alone is the sole fountaine of all iustice, grace, and purity, so he hath thought good, not to communicate to any, but to reserue vnto his only sonne, the power to ordaine Sacraments, which are the principall instruments, that produce grace, and purify vs from sinne.

8. *Why did he institute them in the number of seuen?*

Because our spirituall life, is proportioned to our corporall: now in our corporall life, these

things are required. First, to be borne, that is to begin to liue. Secondly, to get strength, and greatnesse, to be able to ouercome such cōtrarieties, as would destroy life. Thirdly, to be nourished, whereby life is conserued, whilst we performe the actions, for which it was giuē vs. Fourthly, we haue need of physicke, in case we be sicke. And fifthly of comfortable diet, to recouer strength after sicknesse. Sixthly, of preservation, in case of danger to be infected. And lastly, of procreation, to giue life vnto others, to succeed in place of those, who dye, that mākinde may not wholly perish. So also in our spirituall life, we are borne by Baptisme; and so are made members of Christ his familie: we are strengthened, and get growth by Confirmation: we are nourished by

Of the Sacraments. 375

the holy Eucharist: we are cured of sicknesse by Pennance: we are freed from the lāguishing, which remaineth after sicknesse, by Extreme vnction: we are preserved from infection, by Matrimonie, which belongeth properly to married persons, because their state of life, is exposed to most eminent dangers of the world, and the flesh. By Matrimonie also the Church is still supplied with a new carnall progenie, into which the true worship of God, may be introduced, and perpetuated. And lastly, by Order, we are prouided of spirituall fathers, who are to multiply spiritually new issue, by propagating the fayth, and making new Christiāns. To whō also, as being our fathers, it belongeth to bring vs vp, gouerne, and direct vs in our spirituall life. And so we see, how all

376 *Lesson XXIII.*

these seven Sacraments are necessary ; the five first, for every man in particular; the sixth, which is Order, for the whole bodie of the Church; and the last, which is Matrimony, for one whole particular state in the Church, that is for every one, that liues in that state; and indirectly, or remotely, also for the whole Church.

9. *Are all Sacraments of like necessitie?*

No; for Baptisme is absolutely the most necessary; because it is necessary for all, either in effect, or desire. Next to Baptisme, is Pennance; for it is also absolutely necessary, for all such, as after Baptisme sinne mortally, at least in desire, if they cannot get it in effect. Order is necessary for the whole Church: and Matrimony likewise.

10. *Are all Sacraments of like excellencie?*

Of the Sacraments. 377

No ; for the Sacrament of the holy Eucharist, is more excellent then the rest without comparison, because it containeth Christ himselfe, and therefore it is called the holy Sacrament.

11. *Into how many kindes are Sacraments deuided?*

The generall deuision of them, is into two sortes ; for some do conferre vnto vs the first grace, that is do put vs absolutely in the state of grace, when we are out of it ; others conferre vnto vs a second grace (for they suppose vs to be in the state of grace) and so do only augmēt the grace, which we haue already. Now Baptisme, and Pennance, were instituted by Christ, to conferre vnto vs the first grace ; and the other, only to augment grace.

12. *Which of the Sacraments is the first in order?*

378 *Lesson XXIV.*

Baptisme, for by it we begin to liue the life of grace.

LESSON XXIV.

Of Baptisme.

1. *What is Baptisme?*

Baptisme is a Sacrament, which Iesus Christ did institute, principally to cleanse our soules from originall sinne, with which we are all borne. Wherefore by the helpe of this holy Sacrament, we become new borne againe into the happy life of grace, and from accursed children of our first parent Adam, we become the sonnes of Iesus Christ, and heires of eternall blisse.

2. *What is the outward sensible signe in this Sacrament?*

It is the washing by water, and

Of Baptisme. 379

pronouncing the sacramentall wordes, to wit, *I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost.*

3. *Where do you finde a promise of grace to this outward signe?*

In the last of saint Marke; *He who shall beleene, and be baptized, shall be saued.* And in the third of S. Iohn; *Vnlesse one be borne againe of water, and the holy Ghost, he cannot enter into the kingdome of heauen.*

4. *Why are we baptized in water?*

To signify vnto vs, that as the water doth cleanse our bodies, so doth Baptisme, by the vertue of the bloud of Iesus Christ, cleanse our foules, and wash them from all their sinnes, both actual, and originall.

5. *Why are we baptized in the name of the blessed Trinitie?*

Because the blessed Trinitie is the principall object of our faith, whereof man doth make his first profession in this Sacrament, to be thereby receiued into the bodie of the Church.

6. *May a man dying without the Sacrament of Baptisme, be saued?*

Yes, in two cases; first, by suffering Martyrdome for the honour of God, whereby he is baptized in his owne blood; and this is therefore called the Baptisme of blood. Secondly, in case he dye truly contrite for his sinnes, with a desire of the Sacrament of Baptisme, but is preuented by death, without his owne fault: and this is called *Baptismus Flaminis*, or baptism of the spirit; because he receiues the grace, and happie effect of the Sacrament of Baptisme, although by accident he be deprived of the outward

action of the Sacrament.

7. *To what end are Godfathers, and Godmothers appointed in the Sacrament?*

They are appointed as spirituall Parents to the Childe, for its future instruction, if neede shall require; and also to witnesse its inrolement into the happy list of Gods adopted children. Now, out of this obligation of taking care, that these, who are baptized, be instructed, which Godfathers and Godmothers do tye themselves vnto, it will appeare, how this wholesome, and ancient constitution of the Church, is extremely abused by those Catholikes, who vndertake to be Godfathers, and Godmothers to the children of Hereticke, without being first assured, that either they themselves, or others shall be permitted to instruct them, in

the true Catholike Religion; or if hauing such assurance, they should afterwards neglect to performe the same. As on the contrary side, it is also a most intolerable abuse, for any Catholike, to permit an Hereticke to be Godfather, or Godmother to his childe, since that heresie doth render a man vncapable of that office; as also those are vncapable of it, who are excommunicated, or interdicted, or if they be not baptized, or are ignorant of the rudiments, or first principles of Christian Religion, as children, fooles, mad men, and the like.

8. Cannot the Childs owne Parents supply the Godfathers and Godmothers place?

No; the Church doth expressly forbid it, as declaring by this ceremony, the great difference betwixt the spirituall life of me, and

the corporall life, which the parents giue: whose loue and care, is oftentimes more sensuall, and carnall towards their children, then spirituall; in seeking the wordly interest of their bodies, more then their eternall and spirituall profit.

9. *Doth the Godfather and Godmother contract by Baptisme, a spirituall affinitie, to the partie baptized?*

Yes; and not only to him, but also to his father, and mother. So likewise he that baptizeth, is allyed to the childe, and to his father and mother.

10. *How must we come prepared to receiue this Sacrament?*

The preparation due to infants, resideth in the Church, which supplying their want of age, doth offer them vp to Iesus Christ. But those, who are come to the vse of

384 *Lesson XXIV.*

reason, require more; for they must be instructed in the chiefe mysteries of the Catholike fayth; they must belecue them all actually; they must detest all sinne; they must loue God actually; they must haue a resolution to liue well; they must in fine voluntarily offer themselues to be children of God by Baptisme.

II. What Sacrament followeth next after Baptisme?

Confirmation; for ordinarily according to nature, we must first grow, and get strength, before we can feed of solide meat, such as is the holy Eucharist, which the holy Fathers call the meat of the perfect.

LESSON

LESSON XXV.

Of Confirmation.

1. *What is Confirmation?*

W It is a Sacrament instituted by Christ, to conferre vnto our soules, the holy Ghost, and an increase of our baptismall grace, with a manly strength, to resist, and encounter couragiously with all our ghostly enemies, and to professe constantly the faith of Iesus Christ.

2. *Who are our enemies?*

The Diuell, the world, and the flesh. The Diuell, that is, all the power of hell. The world, that is, all the contagious infection, which proceedeth from the mutuall conuersation of men. The flesh, that is, the naturall incli-

R

nation to euill, which we all feele within our selues.

3. *Who is the holy Ghost, which is conferred by this Sacrament?*

He is the third person of the blessed Trinitie, with his graces, and giftes.

4. *How do we receiue him by this Sacrament, seeing that we receiued grace before by Baptisme?*

We receiue him here more particularly; because, by this Sacrament, his graces, and gifts are more radicated in our soules, whereby we become strong, and vigorous in vertue, by receiuing the perfection of Charitie: for the ghostly life, which we receiue by Baptisme, is but weake, and feeble, in respect of that improuement, which we receiue by Confirmation. And so this Sacrament is called by the holy Fathers, the accomplishment, and

perfection of Baptisme.

5. *What is the outward sensible signe in this Sacrament?*

It is the annoynting with holy Chrisme, by the hands of the Bishop; which is called in the scripture, the imposition of hands.

6. *Where do we finde a promise of grace in scripture to this outward signe?*

We finde it in the 16. Chap. of S. Iohn, where Christ told his Apostles, that when he went away himselfe, he would send the holy Ghost vnto them. And the performance of this Sacrament, appeareth in the acts, when the holy Ghost descended vpon the Apostles, and when those, that were baptized, receiued the holy Ghost anew, by the imposition of the Apostles hands: which is a signe, that Christ instituted this

ceremony; for it is certaine, that the Apostles could not by such a ceremonie haue giuen the holy Ghost, if he had not ordained it for that end.

7. *What is Chrisme?*

It is a holy ointment, composed of oyle, and baulme: by oyle, is represented the strength, which we receiue by this Sacrament, as souldiers of Iesus Christ: by baulme, is represented the effusion of all vertues by the holy Ghost into our soule, which send forth a sweet odour before God and Angells, as baulme doth before men; wherevpon S. Paul sayeth, that we are before God the sweet odour of Iesus Christ. So that, by this Sacrament, we become perfect members of the militant Church, and receiue weapons, and courage to enter confidently into the battell, which we are to vndergoe in this

Of Confirmation. 389

world, to receiue at last an eternall crowne with Iesus Christ. Which also is signified by the little blow, which the Bishop giueth, when he confirmeth; by which signe he teacheth vs, to begin to suffer with patience, all the encounters, that the enemies of our soule, and saluation, shall make against vs.

8. *Why are we annoynted in our forehead, when we receiue this Sacrament?*

To let vs know, that the holy Ghost is giuen vnto vs by this Sacrament, to imbolden vs, and to expell from vs shame, and feare of professing the faith of Christ, which shame and feare, principally haue their seate in the forehead, or countenance of man.

9. *With what preparation ought we to receiue this Sacrament?*

First we must be baptized, be-

R iij

fore we receiue it. Secondly we must be in the state of grace; for the preparation required to all Sacraments, that were instituted to conferre only an encrease of grace, is, to haue the first grace: and so those, that are in mortall sinne, must first receiue the Sacrament of Pennance, or at least haue an act of Contrition, before they can be confirmed. And the reason of it is euident; for, as it is impossible, that a dead body should grow corporally, so it is impossible, that a dead soule should grow spiritually, vnlesse it be first reuiued.

10. *Are we obliged to receiue the Sacrament of Confirmation?*

Yes; we are obliged vnder paine of sinne to seeke it, and to receiue it, if we can conueniently; for this much at least is gathered out of the holy Fathers, who say,

that without it, we are not perfect Christians, this Sacrament hauing been instituted by Christ to conferre vnto vs the plenitude of the holy Ghost, and the full perfection of Baptisme. Besides, the seuen Sacraments hauing been instituted by Christ, as certaine principall knots of Christian life, his very instituting this a Sacrament, obligeth vs to make vse of it: for institution in a thing of such weight, is equiualent to a command, and so he, who neglecteth to receiue it, when opportunity of hauing it is giuen, sinneth. For it would be a strange kinde of spirituall slouth; not to seeke, and much more to neglect that meanes, when opportunity is offered to receiue it, which Christ hath purposely established in his Church, to strengthen, and arme vs against our spirituall

enemies; we being on all sides so straitly beset, and infested with them, during this life; but especially when before persecutours, and Tyrants, we are obliged to make profession of our fayth.

11. *Wherefore is it, that this Sacrament, as also Baptisme, and holy Order, cannot be reiterated, or taken againe the second time?*

It is, because (besides the particular grace proper to each seuerall Sacrament) these Sacraments haue also a second effect, which they cause in our soules, called by Diuines, a *Character*, that is, a spirituall signe imprinted in our soules, whereby we are knowne to belong to Christ Iesus, as persons deputed to some certaine functions in his familie.

12. *Why do these three Sacraments conferre a Character?*

Because by these, we are put into

Of Confirmation. 393

seuerall states, or vocations, according to the seuerall functions, whereunto we are deputed by receiuing them.

13. *What is a state?*

It is an immutable, or perpetuall condition of life; whereby a man is solēnely deputed, and obliged to some certaine acts, and workes worthy his vocation: which is truly to be seene in those, who receiue the three mentioned Sacraments. For by Baptisme, we become seruants of Iesus Christ, whereby we are obliged to professe him to be our Master, and to serue him with all duty, and obedience, as seruants do their Masters; and so we receiue a character, which is, as it were, Christ his liuerie, whereby we are knowne to belong to his familie. By Confirmation, we are made souldiers, to fight in the cause

of Christ, and to follow him, as souldiers do their Generall; and so we are knowne for such, as if it were, by wearing his colours, which is expressed by a distinct character from the former. By Order, those who are ordained, are instituted officers to gouerne, and vndergoe seuerall charges in Christ his familie; who likewise are all distinguished by seuerall spirituall markes, or characters, which do alwayes remaine in the soule, and cannot be blotted out.

14. *Why do not the other foure Sacraments conferre also characters?*

Because, by them a man is not designed for anie peculiar function in order to Christ his familie, nor put into any permanent state, but they are giuen only for some particular necessitie of our owne, and are certaine meanes, whereby to attaine vnto that per-

Of Confirmation. 395

fection, which we are obliged vnto by the states, or professions, whereunto we do engage ourselves, by the other three Sacraments. As Pennance, for reconciliation; Eucharist, for nouriture; Extreme Vnction, to take away the relickes of sinne, thereby to strengthen vs against the last assaults of the Diuell; and Matrimony, to enable the married to beare the burden of wedlock.

15. *Why is it sacriledge to reiterate those Sacraments, that conferre characters?*

The reason of it is, because by these Sacraments, man maketh a gift of himselfe, and his seruice to God, according to the seuerall conditions of the states, whereunto he is addicted by each Sacrament; whereby he is no more at his owne disposing in that respect: which (as I saied before)

R. vj

he doth in Baptisme, as a servant, to a Master of a familie; In Confirmation, as a souldier, to his Generall in an armie; In Order, as a married man, to propagate his Church. Now, no man can giue any thing, but that, which is his owne, and therefore he, who hath once giuen himselfe to God anie of these wayes, cannot giue himselfe againe to him the same way, that is in respect of the same seruice, for which he gaue himselfe before. And so it is a sacriledge to reiterate these Sacraments; for that were to release a gift, by supposing himselfe still free, of which he cannot be released by men, but only by God: for what is once giuen, cannot be giuen againe, but belongeth to him, to whom it is giuen, and not to the giuer.

16. *Wherefore are Godfathers also*

Of Confirmation. 397.

appointed in this Sacrament?

To the end, that the confirmed may haue instructions, how to weild his spirituall armes; & also, to let him know, that although he hath receiued the grace of the holy Ghost, yet he must not be too confident in his owne forces, but that he must humble himselfe, and harken vnto the aduise, and instruction of others, who haue more experience then himselfe, in Christian discipline.

17. *Which Sacrament is the next in order after Confirmation?*

The holy Eucharist; for nature teacheth vs, that life cannot be long preserued in vs, without nouriture, through the want whereof, we do by little and little loose our strength, and at length perish.

LESSON XXVI.

Of the holy Eucharist.

1. *What is the holy Eucharist?*

It is a Sacrament instituted by Iesus Christ, vnder the outward formes of bread, and wine, wherein (as vnder a veile) are contained his true body, and bloud, put there by the words of consecration, that so they may become a sacred food to nourish vs spiritually, and to sanctify both the Soules, and bodies of them, who shall worthily receiue them.

2. *What is the sensible signe in this Sacrament?*

It is the bodie, and bloud of Christ, as they are presented to vs, vnder the visible formes either

Of the holy Eucharist. 399
of bread, or wine.

3. *Where do we finde a promise of grace to this Sacrament?*

In the sixth of S. Iohn, where our Sauour sayth, that, *he who shall eate of this bread, shall liue for euer, and, the bread which I shall giue you, is my flesh for the life of the world.* Which places are commonly vnderstood by the Fathers, to be meant of the blessed Sacrament. And it was first put in execution by our Sauiour himselfe, who gaue it to his Apostles, at his last supper.

4. *Are we obliged to receiue this Sacrament?*

Yes; first, by reason of the institution of it, which (as we sayed of the Sacrament of Confirmation) doth oblige them, for whom it was instituted, to receiue it; and it was instituted for all, after a certaine age. And secondly,

400 *Lesson XXVI.*

because we are in danger of spirituall death, if we do not receiue this spirituall nourishment often; for euery one, that he may liue spiritually, hath need to be nourished spiritually: and therefore the Church doth command vs at least to receiue it once a yeare.

5. *Why was it instituted under the forme of bread, and wine?*

Because, these foodes are most common, and so most fit for that Sacrament, which was instituted for all mankinde. And also, because bread, and wine, do signify the substance of all eating, or drinking; they being as it were the groundworke of all the rest; and so they are most fit to expresse, that this Sacrament worketh the like spirituall effects in the soule, which meate, and drinke worke materially in the bodie.

Of the holy Eucharist. 401

6. *Doth there remaine after consecration bread in the hoste, and wine in the chalice?*

No: for all the substance both of bread, and wine, are taken away, to giue place to the substance of Christ his bodie, and bloud; which only remaine there vnited to the accidents of bread, and wine.

7. *Doth the Priest, by communicating vnder both formes, receiue no more, then he, who receiueth the Sacrament vnder the forme of bread alone, or of wine alone?*

No: for he who cōmunicateth vnder the forme of bread alone, or of wine alone, receiueth both the bodie, and bloud of Christ, because he receiueth his living bodie, which from the instant of his most glorious resurrection, can neuer more be separated from his bloud.

8. *How possibly can the true and naturall bodie of Christ, be contained within so small a compasse, as is a little piece of bread?*

He who told vs, that he was able to make a camell passe through a needles eye, hath power also to do this: and as he there tells vs, though with men these thinges are impossible, yet all thinges are possible with him, whom we belieue in our Creed, to be almighty.

9. *Is Christs bodie, and bloud, vnder euery part of the hoste, as well as vnder the whole?*

Yes; for as it is defined in the councell of Trent, the least part of euery hoste, and the least part of the consecrated wine doth containe all the flesh, and bloud, the bodie, and the soule, the humanitie, and diuinitie of Iesus Christ. And the reason of this is,

Of the holy Eucharist. 403

because Christ his bodie is brought into the visible element, in lieu of the substance of bread, and therefore it must be in every part of the element, where it was bread before: wherefore, seeing that when bread is cut into ten, twenty, or into as many pieces as you will, every piece is bread; it doth follow also, that the consecrated element, being cut into as many pieces, every piece must be Christ his bodie; for otherwise, Christ his bodie would not be in every part, where bread was: for a legge only, or an arme, is not Christ his bodie, no more then one wheele of a clock, is a clock. From whence it followeth, that Christ his bodie is not devided, when the visible element is broken, or cut in pieces: for, that which is whole in euerie part of the element, cannot be devided,

404 *Lesson XXVI.*

but still remaineth, when the element is devided into partes, whole in each part.

10. *Is. not Christ his bodie then by being really in the Sacrament made subiect to receiue corporall impressions, as to be burned, annoyed, &c.*

No; for as his being whole in euery part, (which is done by being depriued of locall extension) maketh his body, that it cannot be devided; so it doth also make it, that it cannot receiue any corporall action, or impression; for there can be no corporall impression, where there is no locall extension. And so, though men may be irreuerent to the Sacrament, by burning it, or by giuing it to a dog, yet Christ his bodie is not burned, or torne in pieces; neither is it annoyed, or disgraced, though it be cast into

Of the holy Eucharist. 405

indecent places, no more then God is harmed, or disgraced, who by his Godhead is in the same places.

11. *Doth the communion, or receiving of the holy Eucharist by Laicks, belong to the act of sacrificing?*

No; for the act of sacrificing, consists in the Priest his giuing, or offering vp the hoste to God; but the communion is a gift from God to man: for after that the Eucharist hath been offered vp by the Priest, to the honour of God, he doth giue it to men, to sanctify them; and so God doth render to men the same gift, which men did present vnto him.

12. *What then is the Communion?*

It is not the act of sacrificing, but it is a partaking of the altar, or Christian sacrifice, after that the hoste is sacrificed; whereby we

receiue, or eate some part of the sacrificed hoste, as a meate made holy, by hauing been offered vp to God in sacrifice, in acknowledgement, that we do approoue of, and professe that religion, wherevnto the sacrifice belongeth.

13. Is it necessary then to receiue in both kindes, since both are used in the Sacrifice?

No; for the Church assures vs of the contrary; and this reason may be alleaged, because, to make vs partakers of the sacrifice, it is sufficient, if we receiue any part of the host, which is sacrificed; especially in this sacrifice, where one part doth containe as much, as both. Yet the Priest, who sacrificeth, is bound to receiue both kindes, because his receiuing, is a consummation of the offering; and so he is bound to consummate in both kindes,

Of the holy Eucharist. 407

what he offereth in both kindes: for, all that, which is offered, must be consummated, that the sacrifice may be fully accomplished: and because the consummation of the sacrifice, belongeth to the act of sacrificing; from thence it followeth, that the Priest only, to whom alone the act of sacrificing, or offering, is reserved, and not the Laity, can receiue the Sacrament in this nature, that is, as offering it vp to God, in consummation of the sacrifice.

14. *What state, and disposition, is required for our worthily receiving this blessed Sacrament?*

It is necessarily required, to be in the state of grace, and to come to the Sacrament with a reuerent, and deuout heart; and that we may reape a more full benefit by communicating, we ought also to auoid actuall distractions,

whilst we communicate. Moreover, Sales, the holy Bishop of Geneva, is of opinion, that it is further requisite for frequent communion, that one should haue no affection to any veniall sinne, and withall, that he haue a great desire, or spirituall hunger of that sacred food. Now, by affection to veniall sinnes, is vnderstood a tacite resolution to persist in them, that is, such an adhesion, or loue to them, as makes a man not only to commit them often, but also not to care, or endeauiour to auoid them, being so insensible of their malice, as to make little or no account of it.

15. *Why must we be in the state of grace to receiue the holy Eucharist?*

Because, the holy Eucharist is of the number of those Sacraments, which were instituted, not
to

Of the holy Eucharist. 409

to conferre the first grace, but to encrease grace alreadie cōferred. And the reason of this is, because, to be in the state of grace, is to be in charity with God, and our neighbour, which is a thing necessary for communion, considering the nature of this Sacramēt: for Christ inuiteth vs in this Sacrament to a banquet; but none vse to be inuited to banquets, but such as are his friends, who maketh the banquet, and also friends to one an other, for feare of turning mirth, and loue, for which banquets were instituted, into sorrow, and contention. And for this reason, the ancient Christians, when the *Pax* is giuen in Masse, were wont to kisse one an other, in token of peace, and charitie, and to communicate together. And therefore not without reason, this Sacrament is

called the Sacrament of charitie; whereof bread, and wine are also emblems, signifying that our wills ought to be one and the same, firmly vnited by loue, as thousands of cornes, or grapes are fast together in one loafe, or one cup of wine.

16. *Why is so perfect a disposition required for frequent communion, as that one should not deliberately adhere to any sinne, so much as veniall?*

Because, this Sacrament is a pledge of Gods great loue towards vs, and the meanes which he hath chosen to make a perfect friendship with vs; and so euery one ought to be more seruent in loue, by how much he maketh himselfe more familiar to this sacred table: and consequently it is requisite, that he should be free, not only from mortall sinne,

Of the holy Eucharist. 411

but also from affection to veniall ones ; or if he finde himsele intangled in such affections, he should at leastwise come with a spirit, and designe to free himsele of them.

17. *Ought all men to be exhorted to frequent communion?*

Yes certainly ; for the oftener one communicateth , the more grace he receiveth , supposing that he cometh with that disposition, and reuerence, which be- houeth those to haue, that come frequently to so great a Sacrament. Wherein this rule in generall ought to be obserued , that if one findeth by experience, (taking the iudgemēt and aduise of his Ghostly father along with him) that whilest he vseth frequent cōmunicating, he maketh progresse in vertue , in bridling of his passions, and in diminishing

412 *Lesson XXVI.*

of his affections, euen to veniall sinnes, whereof we spake before; without diminution of reuerence due to the Sacrament; or if forbearing to communicate so frequently, he findeth himselfe to decrease in vertue, and in respect towards the Sacrament; then he is to be exhorted to continue still his custome of communicating frequently. But if he, who communicateth frequently, findeth himselfe still with the same imperfections, without making any progresse in vertue; or that his reuerence, and respect towards the Sacrament, is any way thereby diminished; then he is to be aduised, for a time to forbear to communicate so frequently, and to endeaour by workes of mortification, and other spirituall exercises, to render himselfe more worthy of so frequent accesse to

Of the holy Eucharist. 413

that holy table, vntill his Ghostly father shall iudge it conuenient for him to frequent the Sacrament, as formerly.

18. *What communion ought to be esteemed frequent?*

In those persons, who are not subiect to the distractions of the world, but haue leasure to dispose of themselues, as they please, and to attend to spirituall employments, it may be accounted frequent communion, to communicate constantly once a weeke: but in others, whose vocation, and condition, doth tye them to worldly employments, and continuall distractions, I should esteeme it frequent communion, though they should communicate but once in fifteene dayes, or three weekes, vnlesse their continuall distractions be supplied by extraordinarie vertue.

414 *Lesson XXVII.*

19. *What Sacrament followeth the holy Eucharist?*

Penance, for when we are sicke, we must first be cured of the disease it selfe, before we can vse remedies to take away the reliques of it.

LESSON XXVII.

Of Penance.

1. *What is the Sacrament of Penance?*

It is a Sacrament instituted by Christ, for the remission of sinnes committed after Baptisme, whereby they that are baptized, are restored againe vnto grace, when by mortall sinne they haue lost the same.

2. *Where finde we the institution of this Sacrament?*

In the 20. chapter of S. Iohn:

As my father sent me so do I send you : receiue yee the holy Ghost : whose sinnes yee shall pardon, they shall be pardoned them, and whose sinnes yee shall retaine, they shall be retained.

3. *What is the outward and sensible signe in this Sacrament?*

It is the confession of the sinner, and the wordes of absolution pronounced by the Priest: for, to the end that a crime may be remitted, reason requireth, that one should confesse it, and make the quality of the crime manifest to him, who is to remit it, and also that he who hath authority to remit it, should pronounce the sentence of absolution, after that he hath iudged concerning the nature of the crime.

4. *Where is grace promised to this Sacrament?*

It is promised in these words: *Whose finnes yee shall pardon, they shall be pardoned them*: for, finnes cannot be pardoned but by grace. And we finde the practise of this Sacrament in the Acts, where the people casting themselues at the feete of the Apostles, declared the finnes, which they had committed.

5. *Who haue power to administer this Sacrament?*

None but Priests, who haue receiued it from God, and the Church.

6. *What conditions are required in the Priests that administer this Sacrament?*

They be many, but for as much, as ought to satisfy the Laity, we may reduce them all to one: that is, to haue approbation and commission from the Bishop of the place, to exercise that function.

For although besides authority or iurisdiction, there is also required doctrine, and intention, yet he ought to be held sufficient in doctrine, who hath been approved by his Bishop for such: and likewise he is to be presumed to haue a reall intention to do, what the Church intendeth to do by this Sacrament, who hath demanded approbation to do that, which the Church doeth.

7. *If a man be ashamed to confesse his sinnes to one priest, may he make choice of an other?*

Yes; if he do declare vnto him truly the state of his conscience; that is, not only the sinnes he is guilty of, but also whether he be accustomed to do them, without amendment. Howsoever, it were better allwayes to keepe one ghostly father; for otherwise he is in danger to get little profit by

418 *Lesson XXVII.*

his confessions, and so may put his saluation in hazard; which dependeth mainly on the fruits of this Sacrament.

8. *What must we do to receiue this Sacrament?*

First after a due examen of conscience, we must confesse to a Priest approued by the Bishop, all our sinnes, that are mortall, committed since our last confession, or which we haue omitted or forgotten to declare in former confessions; or if we haue not mortall ones, we must confesse some veniall ones, with hearty sorrow, and firme purpose to endeavour to cōmit them no more; and with the like purpose to do the pennance, which shall be enioyned vs for satisfaction of our sinnes; and so with all humility receiue absolution. So that besides the absolution, and imposing of

Of Pennance. Contrition. 419

pennance, which are required on the Priests part, three things are required on the penitents part, to wit, Contrition, Confession, and Satisfaction, and the Sacrament doth consist of all these five partes.

CONTRITION.

9. *Why is Contrition necessary for this Sacrament?*

Because this Sacrament was instituted to recouer God his grace, and loue towards vs, which we had lost by offending him: now we see, that when we haue offended one, the readie way to gaine his loue againe, is to repēt, and acknowledge our fault, this being the most naturall meanes to soder friendship vp againe, when once it is broken. And so we see that by nature, euery noble

S. vij.

heart perceiuing his enemy subiect vnto him, taketh compassion of him, and seeing him now, no more the same he was, thinketh meete to change likewise his course towards him.

10. *What is Contrition?*

It is a sincere repentance, proceeding from the motion of the holy Ghost, touching our hearts; which maketh vs to detest our sinnes, and to conuert our selues to God. For whereas by sinne a man is auerted from God, by louing some vnlawfull obiekt, so by contrition his heart is auerted from the vnlawfull obiekt formerly embraced, and conuerted againe to God, by louing him anew.

11. *How many sortes of Contrition be there?*

It is deuided into two generall sortes, the one is perfect, which

Of Penance. Contrition. 421

is absolutely called Contrition, the other is imperfect, which is usually called Attrition. Which difference ariseth from the severall degrees of converting our selves to God; for sometimes our conversion may be so perfect, as to make vs not only forbear our former sinfull actions, and complaisance in unlawfull objects, but also to detest them more then hell it selfe; whereby through the powerfull working of God his grace in our hearts, our affection towards God becometh greater, then the love of our selves, and is more firmly rooted in vs, then the love of any unlawfull object: so that if it please God to preserve vs in this disposition, we do easily afterwards overcome any temptation, be it never so great. Sometimes againe our conversion may be so weake, as that

although it be able to make vs
forbear, and detest sinne for
the present, because it is greater
then our present adhesion to any
vnlawfull obiekt, yet it setteth
not in vs the loue of God so
strongly, as our former sinfull
affections had settled the loue of
our selues, and so it is not so
firmely rooted in vs, as our pre-
sent sensuall inclinations are; and
therefore we are afterwards easily
ouercome againe by new tempta-
tions. And this is ordinarily the
condition of penitent Christians
in the beginning, who do often
rise by God his grace, and yet
fall againe by their owne weake-
nesse, vntill by pennance (that
is by workes of mortification,
which are the worthy fruites of
repentance) and by often recei-
uing the Sacraments, their incli-
nation to loue God aboue all

Of Pennance. Contrition. 423

things becometh greater, and more firmly rooted in them, then their sinfull inclination to selfe loue. Now the detestation of sinne arising from the former perfect conuersion, is called Contrition; the other, Attritiō: which is a metaphore taken from any hard thing bruized by a harder, for if you only grate it against the harder, you may bring it into what fashion you list, but it will still remaine hard at the middle; but if you do not only grate it, but beate it in a morter, you will turne it all into dust.

12. *What is the motiue of perfect Contrition?*

It can be no other but the pure loue of God for his owne sake only, proceeding from the consideration of his goodnesse, and of the obligation we haue by reason of it, so serue him, and not

to offend him. And when I say, it can be no other but the pure loue of God, I do not intend to affirme, that it cannot be accompanied with other pious affectiōs, as the feare of hell, the apprehension of God his iudgements, the desire of heauen, and the like; which are not only consistent with the pure loue of God, but also good dispositions to procure it, and conserue it; for such is the condition of humane infirmity, as that the inferiour steps by which we ariue to perfection, are oftentimes necessary to maintaine vs in it. But that which I intend to say, is, that the pure loue of God for his owne sake only, without regard to our owne proper interest, must be the principall motiue, and immediate ground of contrition, because no other motiue but God himselfe,

Of Penance. Contrition. 425

as he is our last end, can conuert vs wholly to God, and make vs detest sinne more then hell it selfe.

Now this perfect contrition, and pure loue of God hath diuers degrees, for sometimes it proceedeth purely and simply out of the consideration of God in himselfe, without relation to his creatures; who by reason of his owne infinite perfections, and infinite goodnesse, deserueth to be beloued aboue all thinges, all loue being due to him meerely for that goodnesse, which is in himselfe; and this is the highest motiue of diuine loue. Sometimes this pure loue proceedeth from the consideration of God his goodnesse towards his creatures, expressed in his benefits bestowed on them, and particularly in the benefits of creation,

426 *Lesson XXVII.*

redemption, and euerlasting saluation proposed to all, who do not through their owne faults depriue themselves of it. Now the consideration of God his infinite loue expressed towards vs by these benefits, doth moue vs in gratitude to loue him againe: which reciprocall loue of ours, when it cometh to that height of gratitude, as to loue him againe not for our owne interest, but for his owne sake only; and so, to auoid sinne, and to do good, meerely because it is gratefull to him, that is, because he would haue vs to do so; it is also a sufficient motiue for true contrition, though not so perfect as the former.

Againe, this perfect contrition hath diuers degrees, not only by reason of the motiues on which it is groundd, but also by reason

Of Pennance. Contrition. 417

of the effects it produceth in vs;
for although this loue of God
about all thinges, when it produ-
ceth true contrition, be alwayes
stronger and more intense in vs,
then the loue of ourselues, or
then the loue of our owne in-
terest, euen in the ioyes of hea-
uen, if they could be separated
from God; and consequently
doth make vs to detest sinne,
more then hell it selfe (without
which it would not be an act of
true contrition;) yet it is not
alwayes so perfect, as not to leaue
in vs some little affection to
worldly thinges, and some re-
lickes of our former inclinations,
acquired by euill habites. Some-
times againe it is so perfect, as
that it transporteth our affection
from all created thinges what-
soeuer, and setteth it wholly vpon
God, so that we do not loue any

thing but with relation to him, whereby we cannot thinke of any vnlawfull obiect, but hate it, (such as we may suppose to haue been in S. Paul, and S. Marie Magdalene at the first instant of their conuersion;) and so it extirpeth by the very roote, our euill inclinations formerly acquired by peruerse habits. And this is that eminent degree of contrition, which doth not only cleanse vs from the guilt of sinne, but also freeth vs from the paines due to our sinne in Purgatorie.

13. *What is the motiue of Attrition, or imperfect Contrition?*

Sometimes it may be the pure loue of God only, proceeding from the consideration of his goodnesse, but not working so strongly in vs, as that perfect loue, which we haue sayd to be the ground of Contrition, because

Of Pennance. Contrition. 429

it is not yet so strong in vs, as our inclination to selfe loue. For although we may be disposed by this loue, to preferre the glory of God before any interest of our owne in vnlawfull obiects, yet if we reflect vpon the paines of hell, we shall finde, that we are more easily carried to detest and feare them, then sinne; which is a signe, that the loue of God aboue all thinges, is not yet so strong in vs, as our inclination to loue our selues. Howsoever, this degree of the loue of God aboue all thinges, is sufficient for attrition, because it is greater in vs then the actuall loue of any vnlawfull obiect, and so it is of sufficient force, to make vs forbear to offend God by mortall sinne.

Sometimes also the principall ground of our attrition may be the feare of hell, the ioyes of

heauen, the enormity of sinne, reflecting vpon them with the eye of our owne interest ; for these motiues also are sufficient to withdraw vs from sinne, whereby we know we shall be deprived of heauen, and incurre the euerlasting paines of hell. Howsoeuer, although (as I say) these may be the principall grounds of attrition , because they may be so strong as to make vs to detest sinne for our owne interest , and although they be of their owne nature good and laudable , because they do for the most part prepare the way to loue ; yet vnlesse they do bring with them, some degree of the loue of God, which is a beginning of louing him , they would not be sufficient for true attrition. And the reason of it is , because if they be not oyned with some kinde of be-

Of Pennance. Contrition. 431

ginning to loue God; though imperfectly, they do not actually conuert vs to God at all, but only to ourselues. And so they cannot dispose vs sufficiently to receiue iustifying grace; because contraries are expelled by contrary motions; and therefore whereas sinne is a motion auerting vs from God, and conuerting vs to creatures, iustification must proceed from a contrary motion, which must auert vs from creatures, by conuerting vs againe to God. And so we see that the Councell of Trent, speaking of Attrition, doth ioyn with the feare of hell, (whereby we are moued to forbear to sinne,) the hope of pardon, by which we are conuerted to God; for this hope bringeth alwayes with it a beginning of the loue of God. For there is this difference betwixt hope of pardon

from man, and hope of pardon from God, that we may haue some ground to expect pardon from man, whom we haue offended, without any reason that may moue vs to loue him; in regard, that although he doth not loue vs, yet we may be cōfident he will pardon vs not for any good he wisheth to vs, but for his owne interest, either because we are usefull to him, or out of vaine glory, or for feare of harme that may happen vnto himselfe, if he doth not pardon vs, or the like, which are not motiues fit to make vs loue him againe. But when we hope for pardon from God, our cōfidence doth rest meere vpon his goodnesse; for God doth neuer pardon vs, but by louing vs, and nothing but his owne mercy and goodnesse can moue him to pardon vs: he gaineth
nothi ng

Of Pennance. Contrition. 433

nothing by vs, and hath no neede of vs; neither are our deserts any at all, and to rely vpon them, were not hope, but damnable presumption: so that the hope of our pardon from God, is raised by the consideration of his goodnesse only, which alwayes bringeth loue with it. For how can any man ground a confidence meerely vpon God, as the Author of all goodnesse, the proper object of loue, without louing him in whom he apprehendeth that goodnesse? And this is conformable also to the doctrine of the Councell of Trent, concerning the disposition, which is required precedently to iustification by the Sacrament of Baptisme, deliuered Sess. 6. c. 6. *Those who are sinners, when they understand themselves to be such, by conuerting themselves from the feare of diuine*

434 Lesson XXVII.

justice, where with they are profitably stricken, to the consideration of God his mercie, they are erected into hope, confiding that God will be propitious unto them for Christ his sake, and they begin to love him as the fountaine of all iustice: and therefore are moued against sinne by a certaine hatred and detestation, that is, by that penance which ought to be done before Baptisme. So that true attrition doth alwayes include the love of God. And of this feare of hell, ioyned with the hope of pardon, the same Councell teacheth vs, that it is a gift of God, and a motion of the holy Ghost; for no man can love God, as he ought to do, but he whom God first loueth, and moueth by his holy grace.

Now some are of opinion, that it is not sufficient, that this love

Of Penitance. Contrition. 435

be the loue of God meerely for our owne interest, but that it ought to be the loue of God aboue all thinges for his owne sake onely, though it be as yet but a weake and imperfect loue in that kinde. And they are moued thereunto for these reasons; first, because the loue of God for our owne interest, doth not properly conuert vs to God, but to our selues only; for the end of our loue is only that which moueth vs. Secondly, because the end of true attrition is, to breed in vs the perfect loue of God, and so it must be ioyned at least with some beginning of it, which may by little and little encrease, and bring vs to perfection, according to the measure of God his grace working in vs afterwards. Lastly, because the loue which God requireth of vs, and which is pro-

perly due to him, and without which we cannot obserue God his commãdements, is that loue; whereby we do preferre him before all created things, and do embrace him as our last end; and therefore, when we haue lost God his grace, we cannot recouer it againe, vnlesse we begin with obseruing this precept, which is the ground of all; for this is the first thing that God exacteth at our handes, and that giueth vs strength to doe all the rest: but if we loue God for our owne interest only, we make our owne happinesse, which (as it is limited within ourselues) is a created and finite thing, to be our last end; and so we looke vpon God only as a meanes to attaine to this end. For these reasons this opinion is very probable, and therefore the securest way is to attend to those

Of Penitance. Contrition. 437

considerations, which chiefly moue vs to loue God aboue all thinges, and so to stirre ourselues vp to hate sinne vpon the same motiue.

This doctrine may seeme hard to some, who thinke that we cannot loue God aboue all thinges, vnlesse the habit or motion from whence this act proceedeth, be stronger, and more intense in vs, then our inclination to loue ourselues: but they are mistaken, for we may haue this act, though the motion from whence it proceedeth, be not so strong, as those euill habits in vs, which incline vs to vice and sinne. For when we recollect ourselues, and consider the infinite goodnesse of God, our reason doth presently dictate vnto vs, that we ought to preferre him before all thinges for his owne sake only;

and our will (if it be not preuēted with some contrary obiekt) doth by God his grace easily follow the dictamen of reason, and affect him, as such, which is, to loue him aboue all thinges; and there is no Idiot so simple, who being instructed, is not capable of this loue, as well as he is of the feare of hell: and yet if afterwards we should be temptred with our owne interest in some vnlawfull obiekt, we are easily overcome; which is a signe, that, although we did truly loue God aboue all thinges, yet the source, that is, the habit or motion from whence that loue proceeded, was not so strong, nor so firmly rooted in vs, as our euill habits are, which incline vs to sinne. I do not say, that all such acts of loue are sufficient euen for attrition; for Granada that learned man of the Order of S. Do-

Of Pennance. Contrition. 439

minicke, and others affirme very well, that how great this attrition or sorrow of minde for sinne (which encreaseth according to the measure of our loue) ought to be, that it may attaine to the degree of perfect attrition, it is not granted to any mortall man to know; but the knowledge thereof belongeth only to that Lord, from whom nothing can be hidden. Besides, such acts of loue are many times inefficacious, whereas it is certaine, that true attrition ought to be an efficacious and absolute repentance.

14. Iā Attrition being ioyned With the Sacrament of Pennance, sufficient to cleanse one from the guilt of sinne, and to restore him to the state of grace?

Yes, supposing it be perfect attrition. But least some should mistake in this sacramentall attri-

440 Lesson XXVII.

tion, they are to know, that these conditions are required to make it such. First, it must be a supernaturall act of God his grace, proceeding from some supernaturall motiue, grounded vpon faith. Secondly, it must expell from vs *voluntatem peccandi*, that is, it must be such a voluntary free detestation of sinne, and sorrow to haue committed it, as doth bring with it a firme purpose of endeaouering to auoid sinne, about all euills that can befall vs in this world. Thirdly, it must include an humble and resigned resolution, to vndergoe such deserued pennance for our sinnes, as it shall please God to inflict vpon vs in this world, or in the next; as also a purpose to do worthy fruits of repentance in this life, and to performe that sacramentall satisfaction, which the

Of Pennance. Contrition. 441

Priest shall impose vpon vs in confession. Fourthly, it must include a firme resolution, in cases of wrong done to our neighbour, to make him restitution. Fifthly, it must be ioyned with the hope of pardon, and confidence in God his mercy, that he will be propitious vnto vs for Christ his sake, through the merits of his sacred passion. Lastly, it must be accompanied with the loue of God, either for our owne interest, or (according to the more secure opinion) for his owne sake: that is, we must begin to loue him purely for himselfe aboue all thinges; whereby we are also moued to repentance and sorrow, for hauing offended him, who is our last end, and whose blessed will, as the Author of all goodnesse, we ought to preferre before all the world. If any of these

conditions be wanting, it will not be perfect attrition, but imperfect, and such as being ioyned with the Sacrament of Penance, will not suffice for iustification.

And because none but God himselfe doth know whether we haue these supernaturall acts of sorrow, and the loue of God, or no; and how great and intense this sorrow of minde ought to be, that it may attaine the degree of perfect attrition; therefore it is a most commendable thing, that sometimes we should make generall confessions, as some doe yearly; that thereby laying before our eies the number of our offences and grieuous sinnes, and by helpe of spirituall exercises, we may be moued to a more strong repentance, and supply the defect, if there had been any for want of perfect attrition in our

Of Pennance. Contrition. 443

former confessions. Howsoever when we haue done our endeavour, and finde a sorrow for the past, and a firme purpose of amendement for the future, with a desire to loue God aboue all thinges, we ought not to be scrupulous in searching the motiue and measure of this sorrow, but we must remit the rest to the mercifull goodnesse of God, and goe with confidence and humility to the Priest to receiue absolution, though our sinnes be neuer so greate; hoping that by vertue of the Sacrament of Pennance, allmighty God will strengthen our hearts with his diuine loue, and supply the defects and weakenesse of contrition in vs, by accepting our desire thereof.

And here also is to be obserued, as well touching contrition, as attrition, that some thinke they

444 *Lesson XXVII.*

haue no loue towards God, nor sorrow for their sinnes, vlesse their affections be accompanied with sensible passion: but they are exceedingly deceiued, for this loue and griefe is purely spirituall, it is not seated in the senses, but in the will of man, and it is so much the greater, when disagreeing with our sensible motions, and persisting only within the sphere of reason, it ouercometh the contradiction of sense. And therefore the loue and griefe, which we feelee for worldly things, is oftentimes accompanied with a certaine tendernes of heart, and is more sensible to vs, then the sorrow for our sinnes, or the loue of God; and yet the loue of God, and the sorrow for our sinnes is more intense in the reasonable part of man, which is his iudgement and his will. For

Of Pennance. Contrition. 445

the motiues of loue and griefe in contrition, are not corporall thinges, nor obiects fit to moue our sense, but they are spirituall thinges, and obiects that strike only vpon our reason, as the goodnesse of God, the guilt of sinne in our soule, and the like, which are not thinges present to our sense at all; and so it is no wonder, if for the most part they make no impression in our senses, but only in our reason: and consequently the true ballance to weigh our contrition, is not our senses, but it is our reason, built vpon the foundation of faith, which may be strongly moued, though our sense hath no feeling of it at all.

15. *What is required for the second part of contrition, which is purpose of future amendement?*

To make this purpose as you

446 *Lesson XXVII.*

ought to do, you must first consider the occasions which draw you into sinne, and study with your selfe, and take your Ghostly fathers aduise, how without greater to auoid such occasions; and you must know, that the occasions are as well in omission, as commission: besides you must prudently vse such pious exercises, as may withdraw you from temptation; for no man can be thought to haue an efficacious purpose to auoid his sinnes, who thinketh it not worth his care, how to amend them: and therefore those who retorne still with the same sinnes, out of neglect to do these thinges, are vncapable of absolution, vnlesse they resolute to amend the said neglect.

16. *But what if after all this they do still retorne with the same sinnes?*

Of Penitance. Contrition. 447

It will not easily fall out so; for God is alwaies ready to assist vs, when we our selues do our endeavour, and therefore the occasions being fewer, and the temptations lesse, there must needes be amendement. Howsoeuer it is to be feared, that they do flatter themselves, who thinke they had a firme purpose, if no amendement follow it. Where you must note, that he who falleth into the same sinnes, ought not to be thought so haue no amendement of his life, as long as he falleth not so often, nor vpon so slight temptations, as before; and if after his fall, he findeth a greater remorse of conscience, then formerly, and a more earnest and speedy desire to be reconciled againe to God; and withall a serious and euident amendement in his life; for then he may hope,

448 *Lesson XXVII.*

that his relapses proceed rather out of frailty, then from want of sorrow and purpose of amendment in his former confessions.

17. *But what would you advise such persons to do, who fall still into the same sinnes, without any amendment at all?*

I would advise them, to goe still to confession, and to follow the counsell of their Ghostly father; yet before they goe to confession, they ought to endeavour to stirre themselves vp to a more perfect contrition, by vsing some pious meditatiōs; and by reading often such deuout bookes, as are apt to moue in the heart of man a true sorrow for his sinnes, and an efficacious purpose to auoid them; and by doing worthy acts of repentance, that is, austere acts of pennance, with feruent deuotion, thereby to abate their

Of Pennance. Contrition. 449

affection to sinne, which is the cause that rendereth their purposes inefficacious, and so to continue, vntill it shall please God by his grace, to strengthen their resolutions, and to amend their life: for ensuing amendement is the surest rule that either the Ghostly father or the penitent himselfe can haue to discerne, whether his repentance be true and sincere, or no. From whence you may gather the miserable condition of such persons, who goe to cōfession but once a yeare, and presently without any remorse of conscience, fall againe into the same sinnes, and continue so without thinking euer of mending their liues, vntill the yeare be come about againe: for it is to be feared, that all such persons for want of a firme purpose to amend, do turne the precept

450 *Lesson XXVII.*

of the Church, into an annuall
sacriledge, to their greater dam-
nation.

CONFESS I O N.

18. *Why is Confession necessary?*

Because it is commanded by
Christ to be vsed. And the con-
ueniences of it are great; first, it
is the most naturall easement of
sinne, for we see by experience,
that when one hath committed
any foule fact secretly, it loadeth
his heart vntill he hath broken
his minde to some one or other.
Secondly, it is the readiest way
to amendement, for no man can
aduise himselfe against his owne
peruerse inclinations, so well as
an other: and that an other may
do it, it is necessary he should
know the particular quality, and
condition of the seuerall faults

Of Penitence. Confession. 431

the penitent committeth. Thirdly, there can be no repentance without humiliation of ones selfe, for there is nothing more detestable in the sight of God, then pride, which doth alwayes accompany sinne: now there can be no more efficacious meanes inuented to humble a man, then confession, by reason of the confusion that man hath to open his secret sinnes to an other man, and to lye prostrate at the feet of one, peradventure as infirme as himselfe, expecting iudgement and absolution from him.

19. What is Confession?

It is a voluntary, accusation, made by a penitent of the sinnes he hath committed himselfe, to a Priest capable to absolue him, accompanied with griefe for hauing committed them, and with a firme purpose not to commit

them any more; for confession is nothing worth vnlesse it be ioyned wirth contrition. By the word, *voluntary*, we are taught that a confession made by constraint, such as criminalls make before iudges by force of torment, is of no value; for God aboue all thinges seeketh the will of man. By the word, *Accusation*, we are taught, that we must say determinately, that we haue done such and such a thing, and not as some vse to say, if I haue offended God in such or such a kinde of sinne, I accuse my selfe of it: for he is not esteemed to accuse himselfe of a fault, who confesseth it with an *if*, when he is certaine he hath committed it. By this word also we are taught, that it is superfluous to tell any thing so ingenerall as some do; as, that you loue not God and your neigh-

Of Pennance. Confession. 453

bour, as you should do; and such like; which spendeth time to no profit, for your Ghostly father knoweth that of you, as well as your selfe: so that he who doth not tell some thing in particular, in case he can do it, is not esteemed to accuse himselfe sufficiently. By those words, *The sinnes he hath committed himselfe*, we are taught, that the penitent ought to confesse his sinnes with such discretion, as that in accusing himselfe, he accuse no body else: for example, if one hath committed fornication, or any other sinne in company with another, he must tell the condition of the person, when it is necessary to declare the nature of the sinne, but he must not name him, or her; but contrary wise he must be warie not to say any thing, whereby the person may be knowne.

By these words also we are taught, that we must not accuse our selves of sinnes which we haue not committed; so that those who through simplicity, accuse themselves of all, that is contained in the forme of examen of conscience set downe in their manuell, do make an vnprofitable confession, and offend in doing so.

20. *What be the conditions of Confession?*

They be chiefly three: first that it be humble, with a true and submissiue acknowledgement of our fault, accompanied with shamefastnesse. Secondly, that it be sincere, that is, not done for any sinister end, as out of custome to do what other men do, or for feare of some disgrace or punishment if they doe it not; but it must be done with intention meelrey to appease the

Of Pennance. Confession. 455

wrath of God. Thirdly, that it be entire, that is, that we do not voluntarily, or through negligence, conceale any mortall sinne, nor any circumstance, that doth change the nature of the sinne; and that we declare the number of euery kinde of mortall sinne, and not confesse halfe to one, halfe to another.

21. *Which be the circumstances, that do change the nature of the sinne?*

They be reduced to six: Person, Place, End, Quantity, Time, and Scandall: the circumstance of the person is to be declared in case of carnall sinne, according to that which hath been set downe in the sixth commandement: as also in other sinnes, when there is a particular prohibition; or when one is obliged by his profession not to commit them; as if one

strike a Churchman, he is bound to declare that circumstance, because there is a particular prohibition; but if he coozen a Churchman in buying or selling, he is not bound to declare the circumstance of his person. In like manner, if a Churchman commit murder, he is bound to declare himselfe to be a Churchman, because it is an action contrary to his profession. The circumstance of place is to be declared, when it is a sacred place, in foure cases, that is in the case of theft, declared in the seventh commandement, of actuall carnall sinne, of murder, and of drunkenness, when they are committed in the place it selfe. But he who committeth these sinnes only in thought or desire, although it be in the church, is not bound to declare the circumstance of
the

Of Pennance. Confession. 457

the place, vnlesse his desire was to accomplish his sinne in the Church; for in case of such a desire, although he were out of the Church when he had it, he is bound to declare the circumstance of the place intended. The circumstance of the end, or motiue, is to be declared, when any action is done for some end, that is a mortall sinne in it selfe; as if a man steale a sword, to kill with it, he committeth a dubble mortall sinne. Quantity, though it change not the nature of his sinne, is yet to be declared in theft, as how much he hath stolne; or in any other harme done to his neighbour, how great it was. Time also, which belongeth properly to sinnes of desire, though it change not the nature of the sinne, yet men ought to declare, how long they haue continued in the same

458. *Lesson XXVII.*

vnlawfull desire without interruption. Scandall is, when one hath committed an vnlawfull action, with intention to draw others to sinne, or without this intention hath giuen an occasion, whereby others might be in danger to be drawne to sinne; and this is to be declared.

22. *What must one doe in case, that after due examination of his conscience, he doth not know the number of his sinnes?*

In that case, it sufficeth if he gesse, as well as he can, at the number more or lesse, and declare it in that manner to his Ghostly father: but if he cannot giue any probable gesse at the number, he must then confesse how long time he had abandoned himselfe to such a sinne. And concerning the number, it is to be noted, that in all internall sinnes,

Of Pennance. Confession. 459

as often as the internall desire is interrupted, and renewed againe, so many seuerall sinnes are committed : and the same is to be vnderstood of sinnes partly externall and partly internall, as for example, if one out of a desire to kill a man, should continue a whole day seeking occasions to performe his mischieuous intent, all that inward and outward action is but one sinne, vnlesse he had interrupted his intention of seeking to kill, and afterwards renewed it againe; for then he committeth so many seuerall sinnes, as he hath seuerall times renewed his intention.

23. *What must one do in case, that he be doubtfull, whether he hath committed the sinne or no: as also being certaine that he hath committed it, yet he is doubtfull, whether it be mortall or veniall only?*

In the first case, he is bound to confesse the sinne as doubtfull, that is, declaring it as a thing, he is not certaine of. In the second case, he is also bound to confesse the sinne, and to leaue it to his Ghostly father to iudge, whether it be mortall or no.

24. *What if one after the examination of his conscience should forget some mortall sinne?*

If his forgetfulnesse doth not proceed from negligence, which in this case is esteemed a kinde of malice, his confession ought to be iudged entire, and his absolution valide: yet if afterwarde he remembreth the sinne, he had forgotten, if it be mortall, he is bound to confesse it in his next confession.

25. *In what cases is a man bound to reiterate his confession?*

In all these: first, if at the time

Of Pennance. Confession. 461

of his confession, he had not contrition, that is, sorrow for his sinnes, and a purpose not to commit them any more. Secondly, if his confession was not absolute but conditionall, when he is absolutely certaine to haue committed the sinne he confesseth. Thirdly, if it was not entire, but that he did omit some sinnes, or some circumstances of weight, or did not tell the number, either through shame, or malice, or for want of sufficient examining himselfe; now that examination is sufficient, wherein one doeth his endeaour by vsing morall diligence. Fourthly, if he had not an intention to performe the penance his Ghostly father imposed vpon him. Fifthly, if he addressed himselfe to a Priest that was not approoued to heare confessions. In all these cases, the Sa-

462 Lesson XXVII.

erament is inualide, and therefore he must confesse all anew.

26. *Must we confesse also our veniall sinnes?*

It is not necessary, although it be very profitable.

27. *Is it profitable to confesse all our veniall sinnes, that occurre to our memorie?*

No; for, vnlesse it be in those who are come to great perfection in vertue, it serueth for no end, but only to hinder their Ghostly father and themselues, from discerning in particular those faultes, which require chiefly to be amended: and therefore it were better to cōfesse some only; which may be reduced to foure heades. First, those, for which they finde some speciall remorse of conscience. Secondly, those, that they thinke are the greatest hindrance towards their progresse

Of Pennance. Confession. 463

in vertue. Thirdly, those, that are most repugnant to the state of life and vocation they liue in. Fourthly, those, which they are most ashamed to confesse.

28. *What is the preparation for Confession?*

It is a diligent examination of your conscience, by calling to minde, as farre as you are able with morall diligence (such as you would vse in any worldly matter of importance) the sinnes you haue committed. Now to do this, there is required more or lesse time, according as one goeth oftener or seldomer to cōfession, and is more or lesse subiect to commit sinne.

29. *In what doth the examen of conscience consist?*

In three points chiefly: first, to note the sinnes you haue committed, together with the cir-

cumstances aboue noted , and also the number. Secondly, to obserue the motiues, causes, and occasions of them. Thirdly, to thinke of the meanes , how to auoid them hereafter, by leauing the occasions and causes of them.

SATISFACTION.

30. *What is sacramentall satisfaction?*

It is a performing of the penance imposed by the Priest, in token that the Penitent submit-
teth himselfe to God his iustice, and that he is willing and intendeth to repaire his offences by worthy fruits of repentance; whereby he is released either in part, or in whole from the paine due to sinne, after that the guilt is pardoned, and also purged from those dreggs and vicious in-

Of Pennance. Satisfaction. 465

clinations, which are acquired by actuall sinne. So that you may obserue three properties in sacramentall satisfaction. 1. that it is satisfactorie. 2. that it is medicinall. 3. that it is significatiue.

31. *Why is it satisfactorie?*

Because the Sacrament of Pen-
nance was instituted for the en-
tire abolishment of sinne com-
mitted after Baptisme; now one
effect of sinne is a debt of tem-
porall paine remaining to be suf-
fered, after that the guilt it selfe
is taken away by contrition and
absolution; for he who hath
broken iustice, oweth the making
of it vp againe, though his crime
be pardoned. And so the perfor-
ming of the pennance imposed
by the Priest, being a part of this
Sacrament, hath (though it be
neuer so small) a sacramentall
vertue to redeeme, and take away

some part of the sayd paine.

32. *Why is it medicinall?*

Because the same reason, that sheweth it to be satisfactory, doth also proue it to be medecinall: for all sinfull actions haue this euill in them, that they leaue man in a worse disposition, then he was before he sinned, by begetting in him a certaine inclination and motion towards the same sinnes; which being not alwayes taken away by contrition and absolution, it remaineth to be overcome by doing worthy fruits of repentance; and consequently the performing of that penance, which is a part of the Sacrament, hath a speciall vertue for this effect.

33. *Why is it significative?*

Because it doth testify our submission to endure willingly all the paines God shall inflict vpon

Of Penance. Satisfaction. 467

vs here, or in the next world, for the satisfaction of his diuine justice, and also our intention to do worthy fruits of repentance in this life, and an acknowledgemēt of our obligation to performe them; for which end it hath a sacramentall vertue to obtaine the assistance of God his grace. And so you must not wonder, if in some cases the Priest imposeth so small a penance, in respect of the grieuous offences of the Penitēt, as it happeneth in those, who confesse great sinnes at the houre of death; for the least outward act is significatiue, and sufficient to testify our present intention.

34. *What do you gather from its being satisfactorie?*

I gather from thence, that the satisfaction ought to correspond to the grieuousnesse of the Peni-

tents offences; and that it ought to be a penall satisfaction, that is, such as doth chastise the body, and manifest in the Penitēt zeale of God his iustice, and a spirit of godly reuenge vpon himselfe, for the sinnes he hath committed.

35. *What do you gather by its being medecinall?*

I gather from thence, that the pennance, which the Priest imposeth, ought to be proportioned to the diseased humour of the Penitent, and such as may withdraw him from sinne; and that it ought accordingly to be augmented, or lessened, as he findeth his Penitent to amend himselfe more or lesse.

36. *What do you gather by its being significatiue?*

Since that its signification doth consist in testifying the sincerity of our inward repentance, and an

Of Pennance. Satisfaction. 469

acknowledgement of our obligation to do worthy fruits of repentance in this life; I gather first, that when we haue performed the pennance imposed by the Priest, we ought not therefore to desist, but we must still go on, in bewailing our sinnes all our life time; for as S. Augustin sayth, *Pœnitere est pœnam tenere*, to repent, is to perseuer in paine, to the end (sayeth he) that one may punish by reuenging in himselfe, that which he hath committed by sinning; he therefore doth perseuer in paine; who alwayes punisheth, that which it grieveth him to haue committed. Secondly I gather, in case that the Priest should either through necessity (as it happeneth when a Penitent is in danger of death) or else through ignorance, or by too much indulgence, impose, so small a pennance, as would haue

470 *Lesson XXVII.*

no proportion with the grievous-
 nesse of the sinnes, whereof the
 Penitent is guiltie, that then the
 Penitent by doing that small
 pennance, must not thinke him-
 selfe released of the debt he
 oweth for his sinnes, nor acquit-
 ted of the obligation he hath to
 doe worthy fruits of repentance,
 but he must do them voluntarily,
 or by the aduise of his Ghostly
 father, which will be more meri-
 torious.

37. *Are we then obliged to do
 worthy fruits of repentance?*

Yes; for as by the Sacrament of
 Baptisme, we do solemnly re-
 nounce the world, and promise
 to abstaine from sinne, so we do
 by the Sacrament of pennance
 (which is a second Baptisme, and
 called by the Fathers a laborious
 Baptisme) not only renew our
 former promise made in Baptis-

Of Pennance. Satisfaction. 471

me, but also we do adde a new purpose (signified by the penance imposed by the Priest, and accepted by the Penitent) of repairing by worthy fruits of repentance, the harme which we haue suffered by sinne. And therefore the Councell of Trent teacheth, that in the pennance for sinnes committed after Baptisme, is contained, not only a cessation from sinne, a detestation of sinne, and a contrite and humble heart, which thinges are required in Baptisme; but also satisfaction by fasting, almes, praier, and other pious exercises of a spirituall life.

38. *From whence ariseth the obligation of worthy fruits of repentance?*

It ariseth from two heads; first from the precept, for they are expressely commanded by God.

472 *Lesson XXVII.*

Secondly, from the nature of the thing it selfe ; for the light of reason doth teach vs , that we are bound both to satisfy God his iustice , and also to repaire our owne losses when we are able; the one being a kinde of restitution to be made to God, and the other a kinde of restitution due to ourselves. Wherefore to know how farre this preecept of doing worthy fruits of repentance bindeth , we must cōsider these two principall ends, for which they were commanded.

And as for the first end , which is to satisfy God his iustice for the temporall paine remaining after that the guilt of sinne is remitted, you must note, that the Minister of God cannot know how much repentance and contrition the Penitent hath ; nether can the Penitent nor the Minister know

Of Pennance. Satisfaction. 473

the value of the sayd contrition, nor how much more he ought to do for due satisfaction; and therefore in the primitiue Church, they vsed to impose austere penances for euery mortall sinne, which they were to performe for a long time together, yea for some sinnes they were to do pennance all their life time, that so God his iustice might be more fully satisfied: but in after ages, the Church hath mitigated that former austerity, releasing the Penitentiall Canons by frequent Indulgences, which she granteth from time to time for the generall good of the Church, which Indulgences vpon such occasions do likewise remit the paine due to sinne, being granted by authority of the keies of the kingdome of heauen.

Wherefore it is certaine that

474 *Lesson XXVII.*

we are not for the present obliged to the Penitentiall Canons, but it sufficeth, if the Priest impose such pennances as haue some proportion in chastising the sinner, with as much paine and affliction, as he tooke vnlawfull delight and content in his vnbridled passions, by sinfull actions; which also may be prudently moderated vpon iust occasions, by remitting the Penitent for the rest, to the generall fasts and mortifications obserued in the Church, and to such voluntarie afflictions, as he himselfe shall make choise of.

In which kinde it is to be noted, that euery one is bound to vse voluntarily such pennances, as he findeth necessary to keepe the spirit of compunctiō from decaying in his heart, and to preserue him from danger of falling into a contempt of God his wrath,

Of Pennance. Satisfaction. 475

and of reparation due to his iustice. And therefore although it be true, that we are not bound now to the actuall practise of the Penitentiall Canons, yet we are obliged to be so prepared and disposed in minde, as to be ready to vndergoe them, in case they were absolutely necessary to satisfy the diuine iustice, or that they were enioyned vs by the Church.

From whence it followeth, that although those sinners, who haue not leisure to do worthy fruits of repentance, because they are surprised by death presently after their conuersion, shall be purged by the paines of Purgatorie, and so be saued; as also those shall be, who haue had leisure to do worthy fruits of repentance, but haue performed them slackely and negligently: yet those who

476 *Lesson XXVII.*

neuer had an intention to do worthy fruits of repentance in this life, or, if they had such an intention, did afterwarde, when they had leifure, totally neglect to do them, will not finde a Purgatorie in the next world, but eternall punishment in hell, for their contempt of God his precept, in not performing that, which his iustice exacteth from vs in this life.

The second end for which the worthy fruits of repentance were commanded by God, is medicinall: and satisfaction as it hath relation to this end, is defined thus; *Est causas peccatorum excindere, & earum suggestionibus aditum non indulgere; Satisfaction of penance, is to cut away the occasions of sinne, and to giue no entrance to their suggestions.* Where you must obserue, that

Of Pennance. Satisfaction. 477

there is this difference in satisfaction, as it hath relation to these two ends, that in respect of the former end of satisfying for the temporall paine, it may be released by indulgences of the Church; and one member of the Church may also satisfy for another: but the workes of satisfaction, as it is a medicine, cannot be dispensed with by any authority of the Church, nor can one man performe them for another, but every man is bound to performe them himselfe, otherwise they will be of no value for that end. And therefore the Council of Trent doth seriously admonish all Priests, that they should not winke at the sinnes of their Penitents, by enioyning small penances for great sinnes, least that thereby they themselues become partakers of other mens sinnes.

Now you must know, that the immediate occasions of sinne, which we are bound to cut of, are of three sortes: some are externall, and outward to vs, and consequently such, as we may readily separate our selues from; as for example, the hanting of such or such persons, the frequenting of such places, the doing of such actions, the vndertaking of such employments, and the like, whereby we are vsually drawne into any mortall sinne of what sort soeuer, as of enuy, detraction, contention, sedition, faction, drunkenness, lechery, or any other; all which occasions are readily cut of by auoiding the sayd persons, places, actions, employments, &c. Other occasions are within ourselues, which, although we do carry them about vs, yet are such, as we may in time totally

Of Pennance. Satisfaction. 479

free ourselues from ; and these are the reliques of actuall sinne, that is, the peruerse habits, and stiffe inclinations to sinne, which the custome of sinning leaueth in vs, which habits we are bound to endeauour to roote out by the worthy fruits of repentance, that so we may restore ourselues to the former state we were in, before we sinned. The third sort of occasions are also within ourselues, and such as will beare vs company to our graues, because we can neuer totally separate ourselues from them, and these are the inclinatio^{ns} to seuerall sinnes, proceeding from the naturall disposition of our bodies, ioyned to the generall cōcupiscence, wherewith all mankinde is infected by originall sinne. And although we are not able to separate ourselues totally from these peruerse

inclinations of nature, yet we may abate them so, as to take away all immediate danger of being drawne by them into mortall sinne: and this we are bound to do, especially hauing found by experience, in sinning actually after Baptisme, our owne weaknesse, and hauing discovered in particular, those inclinations, by which the Diuell, and our concupiscence do draw vs into sinne. And because this cānot be done, but by doing worthy fruits of repentance, therefore we are obliged to do them, that thereby we may cut of all as well inward as outward immediate occasions of sinne. In so much, that it is to be feared of those, who neglect to do this, that either they neuer had that contrition, which is necessary for the Sacrament of penance; or if they had it, that it is decayed

Of Pennance. Satisfaction. 481
decayed in them; for true repen-
tance sheweth it selfe in effects,
and as the Apostle sayeth, *it wor-
keth stedfast pennance to saluation.*

Nether must any man, who hath
vsed the austeritie of pennance
for some time; thinke himselfe
afterwards secure, as if he had no
need any longer to do worthy
fruits of repētance: for this is the
sinne of pride, the most odious
sinne of any in the sight of God,
for the cure whereof he doth oftē-
times permit such persons, to fall
into some palpable grosse sinne.
Wherefore the fruits of repen-
tance, so farre forth as they are
medecinall, are alwayes necessa-
rie, and must neuer be layed aside
in this world; for, that originall
concupiscence, which drew vs
into the first relapse after Baptis-
me, and can neuer be rooted out
in this life, ought to render vs

482 *Lesson XXVII.*

wary all our life time, and to teach vs after a wound to take more heed, and to worke our saluation with feare and trembling. *For (to vse the wordes of the Councell of Trent) since that we know, that we are not as yet regenerated into glory, but only into the hope of glory, we ought to stand in feare of that strife, which yet remaineth in vs, with the flesh, the world, and the Diuell.*

39. *What are the worthy fruits of repentance?*

You must obserue, that penance is done two wayes; the one inward, consisting in the contrition of the heart; the other outward, consisting in the affliction of the flesh; when we do condemne and reprove our sinne, then we haue repentance; when we do by ensuing satisfaction punish, and correct our sinne, then we begin to do the worthy fruits

Of Pennance. Satisfaction. 483
of repentance; and when our
paine in punishing, and our dili-
gence in correcting sinne, is no
lesse, then our pleasure was in
doing the sinne, and our care in
pursuing it, then we do accom-
plish the worthy fruits of repen-
tance. As for example, if one
hath stolne other mens goods,
besides the ceasing from sinne,
and the restitution of the same
goods, let him begin to giue his
owne; if he hath vsed fornication
a long time, let him chastise his
flesh as long time: if he hath done
iniury to any man in word or
deed, let him not only make
amends with humble and good
words, but let him labour to re-
concile his enemies with kinde-
nesse and benefits. In fine, as a
sinner before his conuersion, was
wholly occupied, and busied in
the workes of sinne, so after his

conuerſion he ought to be as
 feruent and diligent, in doing of
 good workes, to the honour of
 God, and his ſoules ſaluation;
 according to that of S. Paul, *As
 you haue giuen the partes and mem-
 bers of your body and ſoule to ſerue
 vncleanſſe, heaping iniquity vpon
 iniquity; ſo giue and apply the ſame
 partes and mēbers of your body and
 ſoule, to ſerue rightiſſneſſe for your
 iuſtification.* That is to ſay, take
 as much paines to purge, and
 waſh away the dreggs and filthi-
 neſſe of your finnes, gathered by
 your naughty liuing, as yee tooke
 pleaſure before to defile, and in-
 feſt your ſoules by the ſame.

40. *What workes of penance are
 the moſt proper, to redeeme the
 paine due to ſinne, and to purge vs
 from the filthineſſe it leaueth in vs?*

Although all good workes in
 generall do helpe to both theſe

Of Pennance. Satisfaction. 485

ends; yet you must note, that those workes are most proper to satisfy for the paine, which are in themselves painefull, and do chastise the flesh; whereas those are most proper to cure the diseased humours left by sinfull habits, which are ioyned with the practise of their contrary vertues. Howsoever there be three principall workes of satisfaction, specially commended in the Gospel for both these ends; which are fasting, praier, and almesdeeds. Fasting is a medicine to heale perfectly those sinnes, which we haue done by concupiscence and desire of the flesh, against ourselues, and our owne bodies. Humble and deuout praier, and especially dayly meditation, of our Sauiour his Passion, is a medicine to heale perfectly the pride of life, the contempt of godlinesse, and

presumption of minde, which are finnes immediately against God. The giuing of almes is a medicine to heale perfectly those finnes, which are committed by couetousnesse, deceipt, oppressiō and vniust dealing against our neighbour. Now the Scripture ioyneth for the most part these three together; because one without the other two is of little value; for fasting without lifting vp our minde to God by praier, and without mercy to a mans neighbour is little regarded by God; and his praier, who will not bridle the desires of his flesh, or shutteth vp his mercy from his neighbour that needeth it, is not heard by God; no more are almes meritorious, if they want the fellowship of praier, or beioyned with surfeiting on the pleasures of the world: but when all

Of Penitance. Satisfaction. 487

three are ioyned together, they are of great force, to appease the wrath of God, and to purge our soules from all filthinesse.

And here it is to be noted, that vnder fasting are contained all bodily paines and labours, as watching, lying vpon the ground, vsing of hairecloth, disciplines, and the like, which ought not to be vsed, but with discretion, and by aduise of Ghostly fathers, that they may correct, but not destroy the body. Vnder praier are contained the praiers of others, as of Priests, poore Schollers, poore men, and such as by our liberality are procured to pray for vs. Vnder almes are contained all the workes of mercy as well corporall, as spirituall, all which are of great value, it being vndoubtedly the most efficacious meanes to obtaine mercy at God his

488 *Lesson XXVII.*

hands, to exercise first the same
ourselves vnto our neighbour.

41. *Which workes are those that
are called the workes of Mercy?*

They are of two kindes, seven
corporall, and seven spirituall.
The corporall are. 1. To feed the
hungry. 2. To giue drinke to the
thirsty. 3. To clothe the naked.
4. To harbour the Pilgrim.
5. To visit the sicke. 6. To helpe
the imprisoned, and to redeeme
captiues. 7. To bury the dead.

The spirituall are these. 1. To
giue counsel to those who want
it. 2. To instruct the ignorant.
3. To correct the sinner. 4. To
comfort the afflicted. 5. To par-
don offences. 6. To suffer patiētly
iniuries. 7. To pray for the liuing
and the dead, and for those who
persecute vs.

And this may suffice for this
important part of the Sacrament

Of Pennance. Satisfaction. 489

of Pennance, which is of such weight, as that the neglect of it, is the chiefe cause, why so few are saued; whereby that sentence of our Sauour is verified, *multi sunt vocati, pauci vero electi*: and which caused S. Ambrose to say, that it is easier to finde one, that hath kept his first innocency of Baptisme, then one that hath done conuenient pennance. And therefore we ought continually to stirre ourselues vp to do worthy fruits of repentance, by considering, that the sufferings and paines of this life, are not equall to that faule, which is remitted, nor to that paine, which we haue deserued, nor yet to that glory, which is reserued for vs.

Now you must know, that besides this satisfaction due to God his iustice, and the reparation, which we owe to ourselues for the

recouery of our former strength and vigour in grace; there is another due to our neighbour, in case that our sinne be an act of iniustice towards him: which reparation is done by restitution, and making him an amends for the harme done to him; and the Penitent is obliged to performe this, whether the Priest imposeth it or no. And you must note, as well concerning sacramentall satisfaction, as also the restitution to our neighbour, that it is sufficient for the validity of the Sacrament, that you haue truly and really an intention, when you go to confession, to performe these thinges; and therefore if afterwards you do not performe them, though you commit a new sinne, and so are bound to confesse it, when you goe next time to confession, yet your precedent con-

Of Extreme Vnction. 491
fection was valide, and needs not
to be repeated.

42. *What Sacrament is next in
order to Pennance?*

Extreme Vnction; for by it we
reouer our former strength after
our fall, and take away those
languishings which the mortall
disease of sinne doth leaue be-
hinde it..

LESSON XXVIII.

Of Extreme Vnction.

I. *What is Extreme Vnction?*

It is a Sacrament insti-
tuted by our blessed Saviour for
the sicke, to blot out the reliques
of their sinnes remainig through
negligence, after the former Sa-
craments; that thereby their soules
may be strengthened against the

492 *Lesson XXVIII.*

last temptations, and fierce assaults of the diuell, and of death; or else that they may recouer their bodily health, if it be expedient to their saluation.

2. *What are these relickes of sinne?*

They are a kinde of weakenesse or languishing left in the soules of them, who haue neglected after they haue offended God, to cure themselves perfectly by pennance, and to re-establish themselves firmly in the state of grace.

3. *What is the outward and sensible signe of this Sacrament?*

It is the annointing the sicke person with oile.

4. *Where do you finde in scripture grace promised to this visible ceremony?*

In the Epistle of S. Iames, in these words: *Is any one sicke amongst yee? lett him call in the Priests of*

Of Extreme Vnction. 493

the church, and lett them pray ouer him, annointing him with oile, in the name of our Lord, and the praier of faith shall saue him who is sicke, and our Lord will comfort him, and if he be in sinnes, they shall be pardoned him.

5. *Who are the ministers of this Sacrament?*

None but such as are Priests.

6. *Are we obliged to receiue this Sacrament?*

Yes, for the reason aboue alleaged; in so much, that if any man lying sicke in extreme danger of death, hath sufficient opportunity to procure the administration of this Sacrament, he is bound to procure it.

7. *What preparation is necessary for this Sacrament?*

He who receiueth it, is bound to be in the state of grace: for he who is sicke, cannot be a conua-

494 *Lesson XXVIII.*

lescent, vnlesse he be first cured of his disease, and freed from danger of death. Besides, he is bound to haue a desire to receiue the Sacrament, to the end for which it was instituted, in case he be in his senses when it is giuen him.

8. *At what time is this Sacrament to be receined?*

Many commit great folly and error herein, driuing it of vntill their very agony and losse of senses, whereby for want of more ample disposition (with which in their better iudgemēt they might receiue it) they loose a great part of the grace, which this Sacrament might happily conferre vnto them: the true time therefore to receiue this Sacrament, is, when the physitians shall iudge the party to be in apparent danger of approaching death; that

Of Extreme Vnction: 495

heauēly remedies being applied, when humane helps are iustly doubted will faile, health may thereby be restored, if God so please, or the sicke person be furnished with grace to resist the last assaultes of the diuell: and therefore as this Sacramēt ought not to be demanded, when there is no danger to dye, so ought it not to be deferred so long, vntill no hope remaines to liue.

9. *Of what age ought they to be, to whom this Sacrament is administered?*

They ought to be arrived to perfect discretion, and iudged capable of malice and sinne, for otherwise it would want matter to worke its proper effect. Wherefore such as may be iudged capable of the vse of the Sacrament of pennance, may also vndoubtedly be admitted vnto this.

496 *Lesson XXVIII.*

10. *Wherefore is this Sacrament applied unto our eyes, eares, nose, lippes, hands and feet?*

Because they are the organs of our corporall senses, whence sinne doth vsually take its beginning, as being the windowes, and proper dores, whereby sinne makes entrance into the heart of man, to wound his soule.

11. *What Sacrament followeth Extreme Vnction?*

Order: for according to nature, partes are precedent to the whole which results out of them; wherefore we were first to declare the Sacraments which concerne euery particular member of the Church, and afterwards that which concernes the whole body, and the procreation of new issue, which is Order.

LESSON XXIX.

Of Order.

1. *What is Order?*

It is a Sacrament instituted by IESVS CHRIST, whereby power is given to men to vndergoe Ecclesiasticall functions, and grace to performe them worthily.

2. *What is the visible signe of this Sacrament? and where do you finde grace annexed to it?*

The visible signe is the imposition of hands, to which S. Paul declareth grace to be annexed

1. Tim. 4. *Do not neglect the grace which is in thee, which hath been given thee through prophecy, with imposition of the hands of the presbitery.*

3. *Wh at doth Order correspond*

498 *Lesson XXIX.*

unto in our corporall life?

It correspondeth to mariage, and must consequently be to breed spirituall children, who being generated by Baptisme, must afterwards be bred vp, instructed, and gouerned: and this is proportionably deuided into three actions, which in the mysticall language are called *purgare, illuminare, vnire*. The first, is to withdraw the parties from the loue of naturall obiects, to that which is supernaturall: the second, is to instruct them and lett them know what is necessary to supernaturall life, and to enable them to liue accordingly: the third, is to induce them to do what is necessary, according to their knowledge and ability. The first, is done partly, and chiefly in the beginning, by ceremonies, and maiesty of holy rites, at which sensible

men standing in admiration, begin to thinke there is some greater mystery included, and so desire to learne and vnderstand it: the second, is done chiefly by the holy Sacraments, and by catechizing, by which the people vnderstand what is to be belieued, hoped, and put in practise, and are enabled to performe it: the third, is done by gouernment and preaching, by which men are set forward, and kept in order, to do what they haue vnderstood, ought to be done. Now according to these three functions, the Ecclesiasticall Hierarchy is constituted, of Bishops, Priests, and Ministers; and it is called Hierarchy, that is, holy principality.

4. *Which of these functions belongeth properly to the Bishop.*

The third, which is to gouerne and preach, for gouernment is

of greatest difficulty, and most necessary, seeing that it attendeth to make vs do, what we know. Now both the difficulty and necessity of doing is farre greater, then of knowing; for the obligation is greater after knowledge, and the difficulty of doing no lesse: so that to make vs do, is the proper effect of the holy Ghost; and the field where nature and grace vse their stratagemes, and fight their pitched battaile. Government therefore, by which we are set on to do what we know, belongeth chiefly and properly to Bishops, from whom all inferior Priests, as well as the people, are to take their rule and directions. And Christ to the end that their government might be more authorized, hath reserved to the, and to their character, the Sacrament of Confirmation, whereby

Of Order. 501

we become perfect Christians, by receiuing the manlike strength, and growth of charity; and also the Sacrament of Order, by which authority is giuen to othersto be gouerners. Besides in regard of their gouernment, Christ hath giuen to them iurisdiction in a more eminent degree; then to other Priests; that is, an authoritie to excommunicate all publike and notorious sinners, who being called to iudgement, refuse to come, or if they come, refuse to obey the sentence of their iudge. Which excommunication is not inflicted to destroy them, but as a medecine to correct them, that thereby they may be ashamed of their fault; and seeing themselves deprived of the participation of Christ his merits giuen by the Sacraments, and of the merits of the Church;

502 *Lesson XXIX.*

they may be moued to amend their liues, and to returne to liue amongst Christian people, like Christian men. And as the Bishop hath power to excommunicate such persons, so also hath he power to absolue them againe from excommunication, when they are penitent, and obedient. So that these functions belong properly to Bishops, to gouerne in chiefe; to chastise the wicked and disobedient, by excommunicating them; to preach and exhort; to administer the Sacrament of Confirmation; and to administer the Sacrament of Order.

5. Which function belongeth properly to Priests?

The second, that is to instruct, and administer the Sacraments; to them also it belongeth to assist the Bishop, and to gouerne vnder him, and to preach by cōmission

from him. And Christ by reser-
uing to them the function of sa-
crificing and the administration
of diuerse Sacraments, hath
dignified also their persons, be-
cause it is necessary for their of-
fice, that they be respected by the
people. So that the functions of
Priests are chiefly these, to assist
the Bishop in gouerning, and
preaching by commission from
him, to offer vp to God the holy
sacrifice of Masse, and to admi-
nister all Sacraments, excepting
Confirmation and Order. And
from hence we may gather what
respect is due to Priests; for cer-
tainely, if we owe respect to those
who beare temporall offices in
the common wealth, we owe a
farre greater respect to them,
whose persōs Christ himselfe hath
dignified with the greatest and
highest functions that are exer-

504 *Lesson XXIX.*

cised vpon earth, hauing made them his ministers, not of riches and temporall commodities, but by whose hands his heavenly graces, and euerlasting treasures of his mercy are conueyed to the people.

6. *What function belongeth to Ministers?*

The chiefe is to assist the Bishop and Priests in the administration of Sacraments, and in the sacrifice, and other Church seruices, that so they may be performed with due maiesty, by decent ceremonies and holy rites, and discipline be obserued in the Church.

7. *How many degrees of Ministers be there?*

They are in all six: whereof the two first, that is, Deacons, and Subdeacons, are called Greater, because they serue immediately about

about the holy Eucharist, and about the Priests person in the Sacrifice of Masse: and so the Deacons who are next to the Priests, haue also annexed to their office to assist the Priest in his function, and consequently by commission from him, or from the Bishop, to administer some Sacraments, and also to catechize. These two degrees of Ministers are also called Holy, because for their greater purity they are obliged to obserue perpetuall chastity, and to say the canonical office. The other foure degrees, are called Lesser, because they are imployed in functions and rites, which are more remote, and not immediately about the holy Eucharist, or the Priests person at the altar.

8. *How many seuerall Orders be there in all?*

Y

They are commonly reckoned to be seuen, to wit, the Order of Porter, Lecter, Exorcist, Acolite, Subdeacon, Deacon, and Priest.

9. Why are not Bishops reckoned amongst the rest?

If you reckon Episcopacy, and adde it to the rest, then indeed they are in all eight Orders: but commonly it is not named with the rest, for two reasons: first, because it is an eminent degree which surpasseth them all; as being the source from whence all the rest are deriued; for they all proceed from it, and end in it; and so as in a kingdome, the king is not reckoned in the number of the officers that gouerne vnder him, because his power is transcendēt, and runneth through all the magistrats of the kingdome; no more is the Bishop reckoned ordinarily in the number of the other Or-

ders, for he is in his church as the king in his kingdome, the prince and head of all Ecclesiasticall hierarchy or holy principality. The second reason is, because if we take priesthood in its full latitude, Episcopacy is also included in it; for the name and office of priesthood, doth signify two thinges, the first is ordinary authority or jurisdiction, to gouerne men in order to saluation, and to God his seruice; the second is power to offer Sacrifice to God; which two functions are expressed by two words or names appropriated commonly to Priests, to wit *Presbyter*, and *Sacerdos*; for *Presbyter* and *Presbyteriū*, which is a Greek word, do import a superiority and power of gouerning, as *Senior* and *Senatus* do in Latine: *Sacerdos* and *Sacerdotium* haue relation to sacrifice, and

they come from *Sacer* or *Sac*
crare, which is to make holy, and
so they import power to offer
vp sacrifice, which is a holy and
sacred function. Now then from-
hence it followeth that the order
of priesthood is twofold; the one
being only of inferiour Priests,
who are those whom we com-
monly call Priests, to whom it be-
longeth to Sacrifice, but not to
gouverne in chiefe; the other of
superiour and chiefe Priests, who
are only Bishops; to whom it be-
longeth not only to Sacrifice, but
also to gouverne in chiefe. Where-
fore seeing that priesthood, doth
signify these two functions, and
that the first which is to gouverne
in chiefe, by ordinary authority
conferred vpon men by Christ
himselſe, is the more principall,
absolutely speaking, (though in
some respect the other may be

preferred) as being that by which the second is directed and ordered, and belongeth only to Episcopacy, it followeth, that Episcopacy is included vnder the name of priesthood.

10. *Is the Sacrament of Order necessary*

We haue sayed aboue, that it is absolutely necessary for the whole Church: besides it is necessary for euery one in particular, that vndertaketh the administration of Sacraments; and also regularly speaking, those who vndergoe the office of spirituall gouernment, and preaching, ought to receiue orders first; vntill it be in such cases, in which the Church, or the Pope do vpon some occasions grant iurisdiction to some persons without Orders, by commission and authority of the Sea Apostolike. And here yo^u

510 *Lesson XXIX.*

must note, that the giving of Orders and Iurisdiction, is that thing, which is commonly called Mission, which is a power to preach that doctrine, which is taught by the Catholike Church, as also to administer the Sacraments in the same manner, and in the same sense, as that Church intendeth and practiseth. So that whosoever teacheth any thing contrary to the doctrine of the true church (from whence all spirituall power is deriued,) doth put himselfe vpon a function, which he hath no authority to do, for want of Mission. From whence it followeth that Luther, Caluin, and all founders of hereticall sects, as also all their adherents and successours do want Mission, and do not enter in by the gate, but do breake in by stealth, in presuming to aduance

their owne inuentions, instead of preaching that doctrine, which preachers are warranted to by Mission.

II. *What Sacrament is next after Order?*

Matrimony, which is the seuēth, and last. It is put after all the rest, because it doth not belong either to euery one in the Church in particular, or directly and immediately to the whole Church in generall, as Order doth; but it was instituted directly and immediately for one only particular state of persons: although indirectly and remotely it belongeth to the preservation of the whole, in regard that the Church cannot subsist without procreation of mankinde; for grace presupposeth nature, as the ground to worke vpon.

LESSON XXX.

Of Matrimony.

1. *What is Matrimony?*

W It is a Sacrament instituted by IESVS CHRIST, to establish a firme and faithfull fellowship, betwixt man and woman in holy wedlock, for the procreation of children; who afterwards by their regeneratiō in Baptisme, becoming the children of God, may serue him, and continue the succession of his holy Catholike Church.

2. *What is the sensible outward signe of this Sacrament?*

It is the mutuall consent of the man and woman, declared to each other by words, or by some other outward expression.

3. Where do we finde in Scripture, that grace is promised to the contract of Marriage?

We finde it in the Apostle Eph. 5. where speaking of Marriage, he sayeth, *This Sacrament is a great one*; which words are, according to what the Church and the Fathers teach vs, to be vnderstood of a Sacrament properly speaking: now there is no Sacrament in the new law, which doth not confesse grace. Againe the wordes following, *but I say in Christ, and the Church*, do signifie that marriage doth represent the vnion of Christ with his Church, which vnion doth consist in grace and charity; which sheweth that there is grace and mutuall charity, conferred vpon the married people, towards each other, whereby Matrimony is truly a representation of Christ his

union with his Church.

4. *Is this Sacrament necessary?*

Marriage may be considered either as it is a Sacrament, or else as it is a contract ordained to an office of nature, and as such, it is not necessary to any in particular, but it is absolutely necessary to the whole world in generall, and consequently to the whole Church, which is the principallest community in the world, and so it was commanded by God from the beginning of the world, and it must continue as long, as the world shall continue. But if we consider it as a Sacrament, it is necessary for every one in particular, that embraceth the state of wedlock in the Church; in so much, that it would be a great sinne for any Christians to contract a marriage, without observing those conditions, which are necessary to make

it a Sacrament; or which are required to make the administration of it lawfull: and therefore diligence must be vsed beforehand, to see that there be no impediment that may render the Sacramenteither inualide, or the reception of it vnlawfull.

5. *What impediments do render the Sacrament of Marriage vnlawfull?*

They are many, as for example, the prohibition of the Church, that is of the Bishop, or of any other in his place, who may vpon iust occasions forbid for a certaine space of time, such or such persons to marry together. As also if either person hath made a simple vow of chastity, or a vow to enter into Religion, or to be a Priest, or not to marry.

6. *What impediments be they which make the Sacrament inua-*

516 Lesson XXX.

lide, and the contract of Marriage of no force.

They are foureteene, concluded in these verses.

Error, conditio, votum, cognatio, crimen,

Cultus disparitas, vis, ordo, ligamen, honestas;

Si sis affinis, si forte coire nequibis,

Si Parochi, & duplicis desit presentia testis,

Raptane sis mulier, nec parti red-dita tuta.

Where you must note, concerning Consanguinity, that the marriage is inualide, if the parties be allyed to one another within foure degrees of kindred inclusive: and the same is also of Affinity.

7. What is the end of Matrimony?

The immediate end is corporall generation of children; the remote end is their spirituall rege-

neration by Baptisme; and proportionably, their nurriture and education conformable to these two generations.

8. *Are then all Fathers and Mothers bound to instruct carefully their children?*

Yes, and to teach them exactly not only by words, but also by example all that, which cōcernes faith and Christian behaviour, that they may serue God, euery one according to his condition: for a father ought to be in his family, as the Bishop is in his Church, according to S. Chrysostome and S. Augustine.

9. *How cometh it to passe, notwithstanding that the Apostle doth preferre a single life before Marriage, that marriage should haue this excellency aboue a single life, as to be a Sacrament?*

Because it is an Image of the

sacred vnion betwixt Iesus Christ and his Church ; for as Iesus Christ is one with his Church, so that they cannot be separated ; so is the husband inseparably one with his wife : and as Iesus Christ hath loued his Church, and her children so much as to dye for them ; so ought a husband to loue his wife, and the children, which God hath giuen him, most perfectly and cordially. Besides the state of marriage hath many burdens, and therefore men haue need of a speciall grace to sustaine them, which is conferred to them by this Sacrament.

10. *Which be the fruites, and good effects, that spring from the grace of this Sacrament?*

First, by the grace of this Sacrament, the married people are much enabled, to preserue true loue and mutuall loyalty to each

Of Matrimony. 519

other. Secondly, it conferreth to them grace, to giue good and vertuous education to their children. Thirdly, it giueth strength, to support with Christian courage the great and many tribulations, which the Apostle assures vs, that the state of marriage is subiect vnto.

11. *What is the reason, that we finde so few of these happy effects to proceed from the grace of this Sacrament; but see very often the quite contrary in their place?*

The reason is, because so few dispose themselves with due preparation to receiue this Sacrament; some aiming only at their owne temporall wealth, or sensuall pleasure; others imploying their whole industrie in meere profane thoughts, as in prouiding sumptuous great cheere, costly apparell, and iouiall mirth, scarce

520 *Lesson XXXI.*

admitting one serious cogitation, for the spirituall disposition of their soules vnto this holy Sacrament. Others finally by their sinfull life, and brutall sensuality, do loose the grace of God, and by this meanes they also frustrate both the grace, and the former many good fruites of this Sacrament; and are most iustly punished with the quite contrary most vnhappy effects, of impatience, brawling, hatred, and jealousy.

LESSON XXXI.

Of God his Actuall grace.

1. *Were the Sacraments instituted for no other end, but only to produce in vs habituall or sanctifying grace?*

Of God his actuall grace. 521

Yes, they were instituted also to be principall instruments for the obtaining of God his assistant actuall grace, that is, euery Sacrament doth obtaine from God that actuall grace for vs, which shall be necessary, when we are to performe those thinges, for which each Sacrament was instituted.

2. How is this done?

This is done through the vertue of sanctifying grace receiued by the Sacramēt; for Sacraments haue this property, that they do conferre vnto vs together with habituall grace, a speciall title, whereby God is ready to giue vs more abundantly his actuall assistant grace, when any occasion requireth it; which title is nothing else (in the opinion of many) but the habituall grace it selfe as conferred by the Sacraments. From-

whence we may gather, how careful we ought to be to preserve this habituall grace; for by loosing it, we loose not only the habituall grace it selfe, but together with it, we loose also the speciall title, which we had by the Sacrament, to God his assistant actuall grace, and, so we are deprived of the same speciall title for ever, vnlesse through God his infinite mercy, we do recouer againe by true repentance our former habituall grace. And this is to be vnderstood in respect of our selues only, for where the particular helps obtained by the Sacrament, do concerne the good of others (as they do in the Sacrament of Order) then though the Minister be neuer so wicked, yet his functions will be valide, and he himselfe oftentimes be assisted with speciall helps, or

Of God his actual grace. 323
discharge his office, though per-
adventure not for his owne pro-
fit, yet for the benefit of those
he gouerneth.

3. *Why do you say that the Sacra-
ments do giue vs a title to that
actual grace, for which each Sa-
crament was instituted?*

Because each Sacrament was
instituted for a peculiar end, and
so euery one of them doth not
conferre vnto vs a speciall title
to any grace, but only to that for
which it was instituted; for by the
grace of Baptisme we obtaine
those helps from God, which
are necessary to ouercome the
temptations that occurre through
the common condition of hu-
mane frailty, in a more plentifull
measure then ordinarie. By the
grace of Confirmation we ob-
taine those helps, which are ne-
cessary to ouercome extraordi-

nary temptations, as persecution of Tyrants, and the like. By the grace of the holy Eucharist we obtaine those helpes, which are necessary to make vs loue God feruently, and to do heroicke workes of charity. By the grace of Pennance we obtaine God his assistance to produce worthy fruites of repétance. By the grace of Extreme Vnction we obtaine helpes from God, to ouercome those extraordinary temptations, which by occasion of our former sinfull life may befall vs at the hower of death. By the grace of Order we obtaine those helpes, which are necessary for performing worthily Ecclesiasticall functions. And lastly by the grace of Matrimony, those helpes are obtained, which are peculiarly necessary for that state of life, which is exposed more then any

Of God his actuall grace. 525

other to dangers, by hauing a perpetuall conuersation with the world.

4. *Seeing that we receiue by the Sacraments, so many helps from Almighty God, how cometh it to passe, that those who receiue the Sacraments, are notwithstanding still in danger to fall, and to loose their first sanctifying grace, by yielding to temptations?*

The reason of it is, because although we receiue from God, by meanes of the Sacraments, sufficient grace to ouercome temptations in all occasions, yet we are become so corrupt through the sinne of our first parents, as that we do oftentimes neglect to consider, and regard with diligence and gratitude of minde, the inspirations, and wholesome motions of the holy Ghost, and to embrace that grace, which is

526 *Lesson XXXI.*

offered vnto vs through Christ, and which moueth vs to do good thinges. And therefore we ought allwayes to pray to God, that he will finish what he hath begun, by encreasing his grace towards vs, and by rendering it efficacious in vs: for this is that great mercy of God, on which we do all depend.

5. *What is this actuall and efficacious helping grace of God?*

It is an internall motion from God, cōmunicated to vs, through the merits of Iesus Christ, whereby we are enlightened and strēghthened so, as to performe, what God requireth at our hands.

6. *Are we able of our selues to merit this happy grace?*

No, we are not able of our selues to do any thing at all, whereby we may obtaine or inuite God to grant vs that first grace,

Of God his actuall grace. 527

which moueth our hartes, and putteth vs in the way of saluation; but it is purely giuen vs by Gods meere goodnesse and mercy, by which he preuents, and attracts all such, as approach vnto him.

7. Is this first grace sufficient alone for vs?

No, for although by it we are put into the way to obtaine God his happy fauour, and to enter into his seruice; yet we are not able to aduance one step, vnlesse he do assist vs againe with new succour, and new grace, for each godly action, which we shall do: but with his grace nothing is impossible vnto vs.

8. Can we do any thing, whereby to merit this second aduancement in the way of saluation?

By the helpe of God his first preuenting grace, we may do some thīg, whereby God may be moued

through his goodnesse to grant vs a second grace, and so againe other fauours and graces after it: but we cānot do any thing whereby this second grace shall be due vnto vs. For although by workes done by vs in the state of grace, we do merit *de condigno*, as Diuines tearme it, an encrease of sanctifying grace, and a reward in heauen, yet by them we cannot merit *de condigno* the gift of perseuerance, or that efficacious actuall assistance of God, without which we neuer do the least godly worke. Howsoever, if we vse our endeauours to shew our selues such, as vnto whom the grace of God, whereby we were inspired and moued at first, was not giuen in vaine; and if we be not deficient, but being guilty of our owne weakenesse, do still perseuer to call vpon God; there is no doubt

Of God his actuall grace. 519

doubt but that he who gaue vs the beginning, will perfect it, and worke in vs both to will, and to performe: for he is naturally good, and willeth all men to be saued, and hath prouided for them all thinges, by which they may be saued; except by their owne malice they will be euill. For all such as do sinne, and are damned, are certainly the authors of sinne, and damnation to themselues; God is nether the author of sinne, nor cause of damnation: although he be the author of all good, and of saluation; for (as I sayed before) we cannot do the least godly worke without his grace.

9. *Do we then depend continually in this life on the pure mercy of God, for the doing of godly workes?*

Yes; for let vs come to what degree soeuer of perfection; yet

we shall still haue need of a new continuall assistance from God, to mantaine vs in it, and to make vs to cōtinue to do godly workes; which assistance we can neuer deserue, so as to make it our due. Howsoever although this actuall grace whereby we are enabled to do any godly thing, proceedeth from the bounty of God alone, and though we be at first inspired and moued to will without our owne endeauour; yet to will actually, that is, to resist temptations, to persist in goodnesse, and to go forward in vertue, is the ioynt worke both of the grace of God, and of our owne free will and endeauour; and therefore as on the one side, we ought not so to extoll free will, as to diminish the necessity and efficacy of God his grace; no more ought we to preach the grace of God

Of God his actuall grace. 331

so, as thereby to take away free will.

10. *Whence proceeds this our great necessity of God his holy grace?*

It proceeds from mans corrupt nature during this mortall life, which by the holy Scripture is called *Concupiscence*; for Adam and Eue by their first sinne, infected the whole man, both body, vnderstanding, and will, by yeelding to those three sinfull suggestions of gluttony; curiosity, and pride; whereby concupiscence seized entirely vpon them, and descendeth to vs from them, and stirreth vs vp continually, to rebellion against the law of God, by sinfull motions and temptations, which can neuer be ouercome by vs, without Gods helping grace afforded vs by the merits of Iesus Christ: and all the

Z ij

vertue and exercise of a Christian in this world, doth consist in fighting against this concupiscence, and in diminishing it by little and little.

II. *Is there no other meanes but the Sacraments to obtaine from God, his helping and preventing grace, which is so necessary for vs?*

Yes, there is also praier, which is a generall meanes to obtaine all kindes of actuall grace.

LESSON XXXII.

Of Praier.

I. *What is Praier?*

Praier is any elevation of our minde to God, but most vsually that act is called such, whereby we do testifie to God our desire, demanding him to grant it in effect.

2d. What be the effects and fruits of Prayer?

They be very many, and very great ones: first it obtainerh vs remission of sinne, and God accepteth it for satisfaction of the paine remaining due to sinnes after that the guilt is remitted. Secondly, it encreaseth our hope and confidence in God, for it is certaine, that he who hath frequent accesse to any person, becometh more familiar and confident with him. Thirdly, it enflameth charity, for it is impossible to conuerse often with God, who is all fire of loue, without receiving some heate from his sacred flames. Fourthly, it encreaseth humility and feare, for how can one be continually asking, and humbling himselfe like a begger, but that he must needs perceiue his owne pouerty, and stand in

334 *Lesson XXXII.*

feare of offending him, of whom he hath continuall need. Fifthly, it produceth a contempt of the world, and a delight in spirituall and celestiaall things. Sixthly, to omit many others, it maketh one honoured and respected by the Angells themselves, who cannot choose but beare reuerence to him, whom they see familiar with God himselfe.

3. *What be the conditions required in prayer, that it may produce these happy effects?*

They be seuen. The first is discretion, that we demand nothing but such thinges, as are either necessary, or conducing to eternall saluation; for it is certaine, that he who demandeth thinges that are vnprofitable, or hurtfull to his soule, deserueth not to be heard, but to be chastised. The second is faith, that we do firmly

believe that God, to whom we
addresse our praier, is good, and
able to grant what we demand.
The third is hope, by which we
do confide in God his goodnesse,
that he will grant what we de-
mand. The fourth, is charity, that
is, that we be in the state of grace,
or at least that we haue a hearty
desire of repentance and amend-
ment. The fifth is humility, for it
is most reasonable, that he who is
a begger, should humble him-
selfe before him, from whom
he desireth reliefe, and that he
should relie meere vpon his
goodnesse, and not vpon his owne
merit. The sixth is deuotion, for
it is not enough to aske with his
lipps, but he must aske from his
heart, with care and solicitude,
and with an ardent desire to
obtaine what he asketh. The
seuenth is perseuerance, for God

536 *Lesson XXXII.*

will not haue vs to aske once only, but oftentimes, that so triall may be made of our constancy.

4. *Must not our praier also be continuall?*

Yes; for as our want of diuine assistance is continuall, so must we pray continually to God for it, and our Sauour doth command vs to do so.

5. *Must we then be allwayes vpon our knees?*

No; for there are many sortes of praiers: the first by words; the second by thoughts only; the third by actions; the fourth by sufferings: and it is sufficient that a man be allwayes praying one of these foure wayes.

6. *How must we pray by words?*

By so putting our selues in the presence of God, that if he please to assist vs, we may lift vp our hearts and thoughts to him.

7. *How must we pray by actions?*

By doing good workes to a good end, and by leading a good life through the light of faith in Gods seruice. For if our good workes haue force to merit for vs eternall glory in heauen, they may well be thought to haue force enough to obtaine any thing, that is necessary for vs in this life.

8. *How must we pray by suffering?*

By bearing with patience the euills, misfortunes, and afflictions, which it shall please God to send vs; this being an excellent way to draw vpon vs his blessings and graces: for as actions are more powerfull towards God, then words, so are sufferings much more powerfull then actions.

9. *Shew how we ought allwayes to pray?*

By doing one of these foure

338 *Lesson XXXII.*

things, with a sincere desire to
serue God thereby, and to ob-
teine his grace for that end; for
this desire is the thing, wherein
praier doth principally consist.

10. *Is there no other way to pray
to God, but one of these foure?*

Yes; we may pray also by hearing
sermons, reading good bookes,
and the like. And when all the
former wayes faile vs, we may yet
pray by presenting our selues
simply before God, and only
shewing him our misery, as beg-
gers vse to do, who lye along in
the streets without speaking a
word, exposing only their misery
and pouerty to the view of the
people, that so they may be mo-
ued by compassion to assist them.

LESSON XXXIII.

Of Mentall Praier.

1. **W***Hich of all the former
sorts of praier is most use-
full and necessary for vs ?*

We haue sayd already, that the most perfect kinde of praier, is, to pray by suffering, and the next to that is praying by action; for both these do include praying by thought. But because we can scarcely pray either of these wayes, as we ought to do, vnlesse we be first well prepared, and disposed to performe them with deuotion, which preparation or disposition is chiefly got by that kinde of praying by thought, which is commonly called mentall praier, or meditation, it followeth that

540 *Lesson XXXIII.*

mentall praier or meditation is ordinarily the most necessary, to those who are able to meditate.

2. How are we prepared by mentall praier to pray by action and suffering?

You must know, that a vertuous life is a continuall praier, which life doth consist in doing good with charitie, and in suffering euill with patience: now mentall praier is the consideration of thinges necessary to those ends, and not a drie consideration, but a mouing of our will out of it, that thereby we may exercise our affectiōs towards God almighty; which exercise of our affectiōs is the only thing that giueth life to our actiōs and sufferings: for how do you thinke we come to practise a vertuous life, but by our affectiōs? So that meditation is the direct right way that leadeth vs

Of Mentall Praier. 341

to do and suffer vertuously. And we may easily perceiue how necessary meditation is for vs, if we consider the extreme ignorance into which we are cast by sinne, and how our soule is euermore carried backward from doing vertuous actions, vnlesse by due consideration it be forced against the streame; so that we must needs liue blindely, and do very little good, without the vse of mentall praier, or something equiualent to it, as the hearing of sermons, reading good bookes and the like.

3. *How many partes be there of mentall praier.*

They are three, the first is to know, and to be sure of the truth, you are to consider; and this rather belongeth to him, who prescribeth the meditation in our present purpose; for it belongeth

542 *Lesson XXXIII.*

to him to giue a strong and plaine
cōsideration, that he who cometh
to praier, need not much adoe
to be conuincd of the truth.
The next part is the making of a
resolutiō according to the know-
ledge proposed, by exhorting
himselſe out of the weightineſſe
of the conſideration, to rectify
his will and inclinations: and this
is properly that which is called
Meditation; for *Meditari* ſigni-
fieth to often thinke of, or to
conne, or exerciſe ſomethīg. The
third part is the turning our heart
to God, for whoſe ſake we are to
do all thinges, and from whom we
are to expect the encrease of our
labours. For as all the husband-
mans labour, is to little purpoſe,
vnleſſe God ſends raine, heate,
and faire weather at due ſeaſons:
ſo likewise vnleſſe God direct
our life, it is to little purpoſe.

whatsoever our endeaours go about.

4. *What preparation is necessary for Meditation?*

That which is most substantiall, is, that your thoughts be not preoccupied by any other care, which may draw your minde to distractions; and therefore it ought to be the first thing you do after you are risen. Secondly, shortly to remember, that all other busineses of the world or studies whatsoever, be bables, and thinges not concerning you in respect of this, and that it is the maine helpe to do you good in this life, and the next. For the rest, I remit you to seeke it in treatises of purpose made of this subiect; amongst others I recommend vnto you one, made by Antonius Molina a Carthusian; whose printed meditations also

544 Lesson XXXIII.

are very good for beginners, to practise themselves in.

5. *In what is vocall praier better then mentall praier, and mentall praier, better then it?*

Vocall praier hath two excellences aboue mentall: the first is, that ordinarily the praier is made by some, who haue more skill then we haue, and therefore is more perfect for the most part, then one of our mentall praiers. Secōdly, it keepeth from distractions much; because our eyes, and (when we say them without bookes) our memories hold our vnderstanding to the matter, better then when we haue no such determination. But likewise on the other side, it hath two disadvantages: one, that it doth not so well fill our soules, being nether so much laboured, as what we make our selues; nor so naturally

Of Mentall Praier. 345

proportioned to vs, as what we do our selues. Secondly the affections conceiued by vocall praier do not moue vs to action so strongly, as those which proceed from meditation. But that which giueth weight both to the one, and other sort of praying, is attention; so that two *Aue Maries* sayd with thinking of what you say, is better, then two paire of beades tumbled ouer with your minde vpon an other businesse.

LESSON XXXIV.

Of praying to Saints.

M*ay we not pray also to God, by the mediation of others, to grant vs his diuine assistance?*

Yes, and especially by the

546 *Lesson XXXIV.*

Saints and Angells, for the praier of the blessed in heauen are efficacious with allmighty God, and by praying to them we get them to pray for vs.

2. *Is it lawfull then to pray to Saints?*

Yes, but we must not do it in the same manner as we vse to pray to God; for we pray to God, as to our soueraine Lord, that he will haue mercy vpon vs, and giue vs his grace: but the Saints can nether forgiue vs our sinnes, nor conferre grace vpon vs, and to demãd it of them, were to wrong our creator, and to attribute that homage to a creature, which is due to God alone: but our praier to them is, that they will pray to God for vs, as being most neerely vnited to his diuine Maiesty by charity, and eternall blisse. Which kinde of praier hath alwayes been

Of praying to Saints. 547

practised in the Church; for if we may desire men here vpon earth to pray for vs, much more may we desire the Saints in heauen to do it; who being confirmed in charity, cannot be lesse willing to assist vs; and being more perfectly vnited to God, cannot choose but haue as much power to obtaine from him, what they demand in our behalfe; nether can they be ignorant of our miseries, or of their owne fauour with allmighty God.

3. *May We pray to Saints in the same manner as to our blessed Sauiour?*

No, for first our blessed Sauiour is God, as well as man; secondly he only is the immediate intercessour betwixt God and vs, who hath power and authority of himselfe to intercede for vs; whereas the Saints do intercede only by

548 *Lesson XXXIV.*

the force of his intercession. Thirdly, he is the only vniuersall mediatour betwixt God and vs, for he only redeemed vs, and so he only hath power to obtaine what he pleaseth for all the world, by vertue of his owne infinite dignity, and proper merit; whereas the Saints can obtaine nothing but only through his merites. Fourthly, he is the only person, vpon whose consideration all graces are granted. Yet all these prerogatiues do not hinder, but that we may pray to the Saints in an inferiour way, and that they also may pray for vs, without doing any w^{ro}g to our blessed Sauours soueraine mediation. Which is euident by the like example in Princes here vpon earth; for a king may loue one of his Fauorits so much, as that he may resolue not to grāt any grace but through

Of praying to Saints. 549

his consideration ; yet this doth not hinder, but that one may employ other persons towards this Favorite, to obtaine of the king, the graces, which they desire; and also that one may demand a thing from the king himselfe vnder the fauour and protection of his Favorite. In the same manner although almighty God doth not grant any grace, but by the merits of Iesus Christ; yet this doth not hinder, but that the Saints may demand the same for vs through the merits of Iesus Christ, since we doe the like dayly for one another, and also that we may desire them to intercede for vs to Iesus Christ himselfe.

4. How can the Saints heare our prayers?

You must not thinke that they heare with eares; that is, that they haue this sensible passion, which

we call hearing. But by hearing in this question is vnderstood knowing, and there can be no doubt, but that the Saints may know all thinges, that concerne them, since that they know God, in whom all thinges are contained, and who is the doer of all thinges that are done. Besides the Scripture assureth vs, that Angells know what men doe here vpon earth; and the same Scripture telleth vs also, that the Saints in heauen are like Angells,

5. *What obligation haue we to pray to Angells and Saints?*

To answer your questiō, you must know, that Angells and Saints are in perfect blisse and happinesse, whether we pray to them or no; from whence you will perceiue that all seruice and honour done to Saints by vs, redoundeth rather to our owne profit then to

Of praying to Saints. 551

theirs. And therefore although honour in it selfe be due vnto them, yet they are then best honoured; when we ourselues do profit by it, and grow better by honouring them; for this is euen to them an increase of an accidentall kinde of glory. From whence it followeth, that the keeping of holy dayes, building churches, and setting vp altars to God in memorie of Saints, is to be moderated according to the vtility, which redoundeth to the Church by it; and in proportion, the praiers, or what sort of deuotions soeuer are vsed in priuate to their honours, are to be gouerned by the same principle. Now the vtility redounding to the Church is, first that whereas humane nature is easily weary of being carried aboue it selfe by praier, and other spirituall exer-

cises, the wearinesse of deuotion is in part holpen by this holy variety. Secondly, the memory of God his goodnesse and benefits towards mankinde, is made familiar vnto vs by making often commemoration of his Saints, vpon whō he bestowed his graces most plentifully, and who were many times the instruments he vsed to conferre many singular benefits vpon his whole Church. Againe, whereas mens humours and states of life be so diuerse, it happeneth out, that euery man may haue examples in their owne kinde to be affected vnto; and many times this maketh a greater profit by such an affinity to their owne condition, then by a great deale of preaching or good counsel. And so you may see what obligation there is to honour Saints, and to pray vnto them; towit, when

Of praying to Saints. 553

when the Church for the cōmon good of her children presseth it, then that is to be done, whatsoever she commandeth, and it is a sinne to omit it. But in other occasions, and at other times, every particular man as farre as he findeth need or helpe by this variety in his private deuotion, so farre he doth very well to follow it, especially if he findeth that it stirreth vp a failing deuotion in him; for the end of this, as of all all other pious exercices, must be God himselfe, and the better performing of our duty towards him.

6. *What thinke you of the vse of pictures, and hanging of lampes before them, in honour of the blessed Virgin and other Saints?*

First as for pictures, if we be-
lieue nature and experience, the
vse of them in generall is very

554 *Lesson XXXIV.*

profitable, and in some sort necessary in the Church of God, for the instruction and spirituall profit of the faithfull. First, for memories sake, for as often as we see pictures, so often do we remember the thing painted: and whether we haue need of often remēbring heauen, and heauenly thinges, let euen our cold and euill life beare testimony. Secondly, when a man saith his praier before a picture of our Sauour, or of any Saint, by addressing himselfe vnto it, he maketh thereby a great apprehension of the Saint, as if he himselfe were present, vnto whom he praieith, and by cōsequēce praieith with a greater respect and attention. Thirdly, it serueth for an addresse of the praier, and especially if he vse any corporall gestures withall: for as the an-

Of praying to Saints. 355

cient Christians were vsed to turne themselues to the East, and the Iewes towards the Temple, when they would adore God, the East and Temple seruing for a determination of their action: so much more when I bow, or do any other reuerence, or pray before a picture, it is a determination of my praier or respect vnto God, or vnto that Saint, whose picture it is. Lastly, it is a helpe to him that praieeth, for pictures beare with them an expression oftentimes, which would cost many words, and workes of our memory. As he who looketh on a crucifixe, if he desire to represent to himselfe, and fixe in his heart the wounds and passion of our blessed Sauour, he may finde a great facility and quickenesse to do it, by hauing the picture before his eyes.

As for hanging lampes before pictures of Saints, it is to represent their glory in heaven, or the burning charity with which they were endued here on earth, and so these and such like expressions are apt to breed a greater apprehension in men, which is a meanes to make them pray the better, and consequently obtaine more at God his hands, and therefore are allowed, and recommended in the Catholike Church.

7. *How are we to pray to Saints?*

By honouring them here vpon earth, and by obseruing their feastes according to the order of the Church, and also by reading their liues, & by saying such praiers to them, as are approued by our Pastours; and chiefly of all, by imitating the vertues, which they did particularly excell in.

8. *Are we to pray to all the Saints alike?*

No, for we ought to haue a particular deuotiō to our blessed Lady aboue all the rest, because she is the Mother of God, and most neare vnto him of any creature. And amongst the other blessed, we ought chiefly to pray to our Angell Gardien, seeing that it hath euer been the constant faith of Christians, that euery one hath an Angell for his gouernour; for our Sauour hath told vs, that the Angells of the little ones see the face of his heauenly Father. And next we are to pray to such particular Saints, as we our selues make choise of to be our Patrons.

9. *What praier is ordinarily vsed to our blessed Lady?*

The Aue Maria.

LESSON XXXV.

Of the Aue Maria.

1. *Say the Aue Maria?*

S Haile Marie full of grace,
our Lord is with thee, blessed art
thou amongst all women, and
blessed is the fruit of thy wombe
Iesus. Holy Marie Mother of
God, pray for vs sinners, now,
and in the houre of our death.
Amen.

2. *Who made this prayer?*

The holy Catholike Church,
borrowing the words wherewith
the Angel and Saint Elizabeth
did salute the blessed Virgin. The
first words. *Haile full of grace our
Lord is with thee, blessed art thou
amongst all women,* were spoken
by the Angel. *Blessed is the fruit*

Of the Ave Maria. 559

of thy wombe, were spoken by Saint Elizabeth. The Church hath added the other words, which make the second part of the praier; or rather the holy Ghost hath made the whole praier, by whom all three, the Angell, Saint Elizabeth, and the Church have been inspired.

3. *Declare the first sentence of this praier. Haile Marie full of grace our Lord is with thee.*

The first word vsed by the Angell, is a salutation which importeth all happinesse, which one can desire; for in Latin it is *Ave*, which cometh from *auo*, which signifieth to desire or wish for, and there is vnderstood some nowne, as *salutem, pacem, gaudium, &c.* but none is expressed in particular, because he who vseth this word, wisheth to him, whom he saluteth, all kinde of happinesse,

that he himselfe will ioine to the word, and can imagine or desire. Which expression was most proper from the Angel to the blessed Virgin, since that the cause of his coming to her, was to bring her the newes, from whence all happinesse was to come, both to her selfe, and to the whole world. The second word *Marie*, doth signifie her person, and her dignitie. Her Person, because it was her owne proper name, giuen vnto her by the inspiration of the holy Ghost, as we may piously belieue: her dignitie, because it signifieth in Hebrew *Mistresse* or *Ladie*; and who can be more truly Mistresse and Ladie of all thīges, then she, who is Mother to the Creatour of all things. It signifieth also *the sea starre*, and she is truly a starre, that conducts all those, who take her for their

Of the Aue Maria. 561

guide through the sea of the world into a secure haven. By the next word the Angel doth shew, that she was replenished with grace: and worthily is her soule declared full of graces, because she had the priuiledge (as it is piously belieued and taught by the Church) neuer to be infected with originall sinne, and most certainly neuer to commit any the least veniall actuall sinne. *Full of Grace*, because her life was a true mirrour of chastity, humilitie, meekenesse, obedience, patience, faith, hope, charity, and in fine of all vertues. By those other words, *our Lord is with thee*, the Angel doth aduertise the blessed virgin of the mystery, which was immediatelie accomplished in her, that our Lord, the word of God, the second person of the Blessed Trinitie, was to

descend into her, to take flesh of her body, and to remaine in her, not only by charitie and grace, but also personally.

4. *Declare the second sentence of this praier. Blessed art thou amongst all women.*

The Angel doth by these words, denounce from heauen a benediction to the blessed Virgin, seeing that she was to be the instrument, to banish out of the world that generall malediction, which an other woman had brought vpon the world. *Blessed;* because it is a benediction not to be sterile, and a benediction proper only to her, to bring forth him, who is the Father of all the world. Blessed aboue all; because none but she hath the benediction of marriage, and the perfection of virginitic, none but she euer was or shall be both a Virgin

' Of the Aue Maria. 363

and a Mother ; Blessed in fine,
because she is chosen out of the
whole Progenie of Adam, to be
the Mother of God, who is au-
thor of all benedictions.

*5. Declare the third sentence.
Blessed is the fruit of thy wombe.*

Saint Elizabeth by these wordes
inspired by the holy Ghost, with
zeale towards our Sauour, after
that she and the Angel had
praised the blessed Virgin, doth
turne to her sonne, to shew that
the merits of the Mother did
proceed from the sonne, who is
the fountaine of all blessings.
The Virgin is blessed aboue all
women ; through the bene-
diction conferred vpon her by
the fruit of her wombe, and the
fruit of her wombe is blessed
aboue all thinges, by his owne
proper benediction, which he
conferreth, and which is spread

564 *Lesson XXXV.*

ouer the whole world by creation, and Redemption; and so he is not sayd, blessed amongst men, as our Lady is sayd, blessed amongst women, because he is absolutely and essentially blessed without relation or comparison. The word *Iesus* which signifieth *Sauour*, is added by the Church, to shew that our redemption is the fruit of his benediction.

6. *Declare the last sentence.*

The last sentence is our praier to our Lady, whereby we desire her to assist vs by her powerfull intercession. Now, that is euery moment; and with great reason, seeing that we haue continually need of her assistance, being continually assaulted by three powerfull enemies, the world, the flesh, and the Diuell: and she hath both will and power to assist vs; will, because she is full of charitie;

Of the Aue Maria. 565

power, because she is the Mother of him, by whose grace we are to ouercome our enemies. We desire her also to assist vs at the houre of our death, because seeing we are to be judged according to the state we dye in, we haue then most need of her assistance, to obtaine by her intercession the grace of God, to strengthen vs, and to keepe vs in that last moment in such a state, as that we may come to a happie eternitie, victorious ouer all our enemies.

7. *Wherefore doth our Mother the Church vsually appoint her children, after the Pater noster, to adjoyne the Aue Maria?*

It is with great reason, that after we haue humbly proposed our suite vnto the Father of our blessed Redcemer, we should next addressse our selues vnto his

366 Lesson XXXV.

Mother (whose power vndoubtedly doth exceed the power of all other creatures in heauen and in earth,) to desire her to pray to her sonne, that he would be our Mediatour towards his Father, and to make vs obtaine, what we desire.

8. *Is it a good and laudable deuotion, to make so many repetitions of the selfe same words, as some vse to do of the Aue Maria?*

Truly if some Saints did with so great comfort and deuotion spend frequently whole nights in repetition of these only six words *ut nouerim te, ut nouerim me.* And Saint Francis the like in these, *Quis es tu, & quis sum ego?* And if the Seraphins in praise of their creatour, repeate without count or tearme of time, that *Holie, Holie, Holie, &c.* why may not we in like manner finde pro-

Of the Aue Maria. 567

fitable employment for one halfe
houre at least, in repetition of
that Angelicall salutation, where-
by we make so often a gratefull
commemoration of the most
blessed Incarnation, of the sonne
of God, the only meanes desi-
gned by God for our eternall
redemption?

*9. But are we to place any hope of
merit in those determinate num-
bers of Aue Marias, to be sayd on
our Beades?*

No; for these determinate num-
bers serue only to awake in vs
some pious thought, as thirtie
three in remembrance of the
thirtie three yeares, wherein our
blessed Sauour wrought our Re-
demption vpon earth, crauing
thereby the application of his
blessed merits vnto our soules;
and sixtie three in remembrance
of the yeares, which our blessed

Ladie did liue, crauing her intercession for grace to imitate the vertues she practised in that time: and so by all the rest, which are accommodated vnto some holy mysteries, both for our instruction, and to helpe for deuotion; especially for the vnlearned and simple people who are not fit for contemplation, and cannot reade or vnderstand the Psalmes; for by the repetition of those two praiers, which are plaine to euery ordinary vnderstanding, those people are provided of a meanes, whereby to spend their time in praier with no lesse profit, then those, who say the holy Psalmes, or giue themselves to contemplation.

10. *What is the best way to vse in saying of the Beades?*

: As for the vse of the Beades, it is hard to giue a generall rule

Of the Aue Maria. 369

that may be sutable to all; wherefore I would aduise euery one to take the counsel of his spirituall Director, and to read the treatises, that haue beene written of this subject, where euery one may marke, what is most conformable to his priuate deuotion. Only this in generall I should aduertise them, that in saying the *Aue Marie*; at those words, *Marie* and *Iesus* to remeber some passage or benefit of our Redeemer towards mankind, for which we blesse not only him, but also his holy Mother; for seeing she brought forth him, who bestowed such benefits vpon vs, it is reason, she should pertake of the blessings, which we heape vpon her sonne for them. And likewise in the latter part, where we desire her to pray for vs, we may determine some good we haue need of:

570 · Lesson XXXV.

which additions are to be spoken only with our heart, for by doing so, euery *Aue Marie* will be made a iaculatory commemoration of some mystery, and our heart will be lifted vp, and go together with our mouth, which is the true vse of vocall praier. Which will be done more easily, if we allot a certaine number of *Aue Maries*, and not many, to euery pointe or mystery of our Sauours life, for so we shall be lesse subject to distractions.

II. *Is there no manner of praying vocally but by the Pater noster, and the Aue Marie?*

Yes; there are many other wayes set downe in the Primer, or Mannuall, and particularly all those, that are practised in the office of the Church, and the Sacrifice of the Masse; and to these we ought to beare a particular respect and

Of the Sacrifice of Masse. 371
devotion, as being the most excellent of all others, because they are the words of the vniuersall Church, inspired by the holy Ghost, and pronounced by the mouth of his Ministers.

LESSON XXXVI.

Of the Sacrifice of Masse.

1. **I***S the Sacrifice of Masse it selfe
a meanes also to obtaine God
his helping grace?*

Yes; and in some sorte the most efficacious, and most generall of all. For by it we appease the wrath of God wonderfully, and so draw his blessings vpon vs continually: because in it doth consist the principall function of Religion, by which we performe our chiefe dutie towards God.

2. *What is the Sacrifice of Masse?*

It is the Christian sacrifice, ordained by Iesus Christ, to be offered vp to his Father to the worlds end, in remembrance of that bloody sacrifice vpon the crosse, where he by his owne sacred death offered vp himselfe a holocaust to God for the redemption of mankinde.

3. *Is the Sacrifice of Masse also it selfe a meanes whereby to pray?*

Yes; but it is such in a more eminent degree then all the rest, for God is more honoured by it then by all our other actions, and therefore, as Saint Denis sayeth of Allmighty God, that he is not goodnesse, nor wisdom, nor power, nor beauty, as we vse to call him, because our conceptions are short of that, which these perfections are in him: so the honour which is giuen to God by other

Of the Sacrifice of Masse. 373

actions, is so short of the honour, which is giuen to him by the Sacrifice of Masse, as that this sacrifice ought not to be reckoned as one of our other actions, whereby we pray, but it is to be placed in a ranke by it selfe aboue all the rest.

4. *What is a Sacrifice?*

It is an outward action, whereby we offer vp to allmighty God some creature, by destroying or killing it, protesting thereby both a supreme worthinesse in him, as being Author of life and death, to whom we should sacrifice euen our owne liues, if it were profitable and necessary for his honour, and also a readinesse in vs to doe so, when he shall require it of vs. And the thing which is thus offered vp, is called the host of the sacrifice.

5. *A sacrifice then is a kinde of*

574 *Lesson XXXVI.*

worship due to God alone?

Yes; and it is the greatest worship that we can exhibite to God, both in respect of that perfection, which we acknowledge in him, which is the very Godhead it selfe; for God signifieth as much, as the Author of being to all thinges, which is the very thing, we acknowledge of him properly by the sacrifice; as also in respect of that, which we professe to be due to him, which is our owne liues, if he please to exact them of vs, which is the greatest thing that we can giue in this world: and therefore sacrificing was allwayes held the chiefest function in all religions.

6. *What is the host in the Sacrifice of Masse?*

It is Christ Iesus himselfe, whose body and blood are truly offered vp to his Father, vnder the

Of the Sacrifice of Masse. 575
forme of bread, and wine.

7. *How is this done?*

It is done by the words instituted by Iesus Christ, and pronounced by the Priest in his name, in which words a diuine vertue is present, to produce the effect, they signifie.

8. *Why did Christ institute this Sacrifice?*

To continue in the world the Sacrifice, which he did offer for vs vpon the crosse, to the end that he might render a perpetuall honour to his Father, in sacrificing himselfe dayly to him; and also that he might communicate to men, the fruit of that Sacrifice, by putting into their hands the victime it selfe, which he offered to his Father.

9. *Is Christ then truly killed dayly in the Sacrifice of Masse?*

No; he is only killed mystically,

576 Lesson XXXVI.

and not truly; yet he is truly sacrificed, because his true body and his true blood are really offered vp to God, and not mystically only.

10. *How is he truly sacrificed, if he be not truly killed?*

Because his owne bodie and his owne blood, being made by vertue of the consecration, a true memoriall of his bloody death vpon the crosse, they are by that outward action, truly and really put into such a state, as is fit to expresse that acknowledgement of Gods supreme power, which sacrifices were instituted to signifie. And therefore by the words of consecration, Christ is truly and really sacrificed.

11. *Why did he institute this Sacrifice vnder the formes of bread and wine?*

To signifie the separation of
his

Of the Sacrifice of Masse. 577

his bodie and blood, which was caused by his bitter Passion.

12. *Who is he that offereth up Christ to his Father in the Sacrifice of Masse?*

Christ himselfe, and also the Priest; but Christ principally, and the Priest only secondarily or instrumentally, for the Priest is only Christ his Minister.

13. *What vertue hath the Sacrifice of Masse?*

It hath vertue to appease the wrath of God, and to moue him, to forgiue vs our sinnes; which is as much as to say, that it is a propitiatorie sacrifice: it hath also vertue to obtaine for vs from God, his diuine grace, and other spirituall benefits of what kinde soeuer they be.

14. *What is the Masse?*

It is the Sacrifice, with all the array and ceremonies appointed

by the Church, for the edifying and decent celebrating of the same.

15. *With what affection should we come to Masse?*

With that affection, for which sacrifices were instituted, that is, with a deuout acknowledgement of our duties towards God; with an earnest desire to appease the wrath of God, which we haue deserued by our sinnes; and also, with thanksgiuing to our blessed Sauour, that he hath vouchsafed to leaue vnto his Church, his owne body and blood, as a pledge of his loue; to be offered vp to his Father by vs in testimonie of the foresayd acknowledgement, and as a meanes to appease his deserued wrath.

16. *What is the best way to heare Masse?*

If one haue capacity and com-

Of the Sacrifice of Masse. 579

moditie, he should attend to all such passages, as the Priest speaketh out plaine; for the rest, he should haue his private deuotions, which be so much the better, if they be accommodated to the course of the Masse; but if not, no great matter, as long as his deuotion doth recall it selfe by a particular attention, at the chiefe mysteries of Masse; which are the consecration, published to the people by the eleuation; and the consummation, which is done when the Priest receiue the body and blood of Iesus Christ.

17. *Must we haue the same disposition for hearing of Masse, which is required to receiue worthily the Sacrament?*

The same disposition is not absolutely necessary; for no man who findeth himselfe in the state

380 Lesson XXXVII.

of mortall sinne, can receiue the Sacrament, vnlesse he go first to confession; which is not necessarie for hearing of Masse: yet it were to be wished that all did so, because those who heare Masse with deuotiō, although they do not receiue the Sacramēt really, yet they receiue it spiritually. Howsoeuer since that one principall effect of the Sacrifice, is to dispose vs to grace by appeasing the wrath of God, and by obtaining such helpes, as may worke iustifying grace in vs in due time, with true repentance for our sinnes, as the Councell of Trent doth teach vs; and since that this effect is wrought *ex opere operato* (as Diuines terme it) in those, who heare Masse with deuotiō, certainly if one be in mortall sinne, and reflect vpon it, and should not at least endeauour to stirre vp

Of the Sacrifice of Masse. 581
an act of contrition, but persist
in his sinfull resolution, besides
the irreuerence he committeth,
he would deprive himselfe of
that great fruite of the Sacrifice.
For there is not any doubt, but
that an actuall affection to mor-
tall sinne, and a resolution to
continue in it, is a direct imper-
diment to that *opus operatum*, or
principall effect, for which the
Sacrifice was instituted: yea some
also adde, that the want of actuall
sorrow for our sinnes, is likewise
an impediment, whereby the
hearing of Masse, is deprived of
its proper effect; being moued
thereunto by the words of the
Councell of Trent sess. 22. where
the sayed Coūcell putting downe
the conditions, that are required
in those who heare Masse, to
render the sacrifice propitiatorie,
saith, that *this sacrifice is truly*

§82. Lesson XXXVI.

propitiatorie, and that we do obtaine mercy by it, if we come to God contrite and penitent, with a true heart and right faith, with feare and reuerence.

So that it cannot be denyed, but that whosoever doth heare Masse with a positieue resolution to persist in sinne, doth besides the irreuerence committed against the highest mysterie in Christian Religion, render himselfe unworthy of those speciall benefits, which are obtained by this Sacrifice. Which appeareth plainly by the practise of the primitive Church, and also by the present practise ordained by the Councell of Trent, which commandeth Bishops, *that they should not permit in their Diocesses any publicke and notorious sinner to be present at Masse.* Yea the same Councell, to expresse more fully

Of the Sacrifice of Masse. 583

the great reuerence that is required at this holy mystery, commandeth all Bishops, *that they should not suffer any Priest either Secular or Regular to say Masse, vnesse those who be present, do first by a decent composition of their body, shew, that they are present not only in body, but also in minde, and with a deuoute affection of heart.* Howsoeuer those that are in the state of mortall sinne, ought not to be deterred from assisting at Masse, as long as they come with a penitent and sincere heart; yea although they should finde themselves so intangled in the snares of sinne, as that they haue not strength, and courage enough to resolue fully to quit it; yet if they are sorrowfull, that they want this grace, and come with a desire to obtaine it from God, it is not to be doubted;

584 *Lesson XXXVI.*

but that they may, not only assist at Masse without scruple, but also hope by the vertue of that holy Sacrifice, to appease the wrath of God, and so to impetrate from his mercifull hand true repentance.

18. *How should we order our deuotions during the time of Masse?*

I sayed before, that the best way is, to accommodate ones deuotions to the course of the Masse, but because all are not capable to do this, therefore there are many pious bookes set forth of this subject. Euery one may gather out of them, by the aduise of his spirituall Directour, that which is most sutable to his owne condition. In the meane while he may obserue this short one, taken out of the workes of the late holy Bishop of Geneua. 1. As soone as you come to the Cha-

Of the Sacrifice of Masse. 385

pell, whilst the Priest is preparing the chalice and the missall, place your selfe in the sight of God, by a liuely apprehension of his presence. 2. From the *Confiteor* vntill the Ghospell, stirre vp in your selfe affections of contrition. 3. From the Ghospell vntill the Preface, make a firme protestation of your beliefe by acts of faith. 4. After *Sanctus*, consider with your selfe the great benefit of our Redemption by the death and Passion of our Saviour. 5. At the Eleuation, adore with all humilitie our blessed Saviour, and offer him vp to God his Father, in acknowledgement that he is the Author of all thinges, and fountaine of all graces. 6. After the Eleuation, produce acts of thankesgiuing to our Saviour, for instituting this immaculate Sacrifice. 7. When

386 *Lesson XXXVI.*

the Priest sayeth the *Pater noster*,
do you also say it with him softly
and deuoutly to your selfe. 8. At
the Communion, communicate
spiritually with the Priest 9. After
Communion, contemplate our
Saviour as if he were sitting in
your heart, and call before him,
one after another, all the senses
of your bodie, and powers of your
soule, to receiue his benediction
and commands, and to promise
fidelitie vnto him. And thus ha-
uing had occasion to speake of
this blessed Bishop, I will con-
clude, with recommending to
you the *Introduction to a deuout
life*, a most pious and profitable
booke composed by the sayd
Bishop.

FINIS.

Approbatio Doctorem.

NOs infra scripti in sacra Theologiae Facultate Parisiensi Doctores, tractatum hunc seu Catechismum Anglicano scriptum idiomate, cui titulus, *A Declaration of the principall points of Christian Doctrine collected out of severall Catechismes; by the English Priests dwelling in Tournay Colledge at Paris,* perlegimus & examinauimus, in quo fidei Catholicæ & moribus Christianis consona sunt omnia, ideoque prælo dignum censuimus. Datum Parisijs 15. Iunij 1646.

H. HOLDEN.

IAC. DVLEVS.

Errours in the print.

Pag. 1. l. 12. tne. correct. the. p. 123. l. 6. caue. cor. came.
p. 133. l. 11. 20 wards. cor. towards. p. 139. l. 1. of. cor. or.
p. 164. l. 11. of. cor. if. p. 117. l. 12. due of. cor. due end of.
p. 333. l. 3. act. cor. after. p. 334. l. 10. with. cor. which.
p. 355. l. 18. we loose. cor. we may loose. p. 375. l. 20. em-
nent. cor. imminent. p. 380. l. 12. in is. cor. in his.
p. 381. l. 3. the. cor. this. p. 383. l. 6. wordly. cor. worldly.
p. 406. l. 15. It is. cor. it is. p. 414. l. 15. arise. cor. arrive.
p. 430. l. vlt. oyned. cor. ioyned. p. 444. l. vlt. meelrey.
cor. meereley. p. 458. l. 15. and 19. gesse. cor. guesse.
p. 488. l. vlt. mportant. cor. important.
p. 497. l. vlt. Wh atdoth. cor. What doth.
p. 521. l. vlt. or. cor. 10. p. 536. l. 20. words. cor. thoughts.
p. 561. l. 19. Father. cor. Creatour. p. 563. l. 17. in. cor. is.
p. 569. l. 12. 10. cor. they. l. bid. l. 19. etake. cor. partake.